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The Theosophic Messenger

October, 1910.

Vol. XII. No. 1.

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NO. 1.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS
1912

TO BE A MAGE.

If I could be all I would be I'd be Mage, wise, knowing
to do all things for men needful for their happiness. Magic's spell
of love I'd give to every lover of all mankind; he wooing men
should win their hearts to greatest deeds for God and find salvation there.

O'er the world I'd fly. All my redeemed souls I'd teach to know
how they too might do such things for men and God. Into all
hearts they'd see; find, soothe all griefs, intensify the worthy
joys of heavenly love and worship. Each should learn to lead
o'er Styx the newly dead, teach them a life they had not dreamed
—so fair, so promising! Wanderers, lost, o'er deserts wending,
sometimes I'd let them find and joy in leading them aright. Men
buried in the deeps of earth, mines collapsing, they should cheer
and hold, half in magic spell, till those above warned by my other
aids should haste to dig and save—heroes all fresh-made.

The mighty forces of the sea I'd cheat of victims, many a
one imagining himself lost should then think of God and again
wonder if a magic white, pure, of angels' love might not yet
save. Answered then, devalued, to his astounded loved ones home
he'd drive! All should avow God moves in a mysterious way
His wonders to perform.

These pupils all well-taught in minor things I'd show the Way,
the narrow Path to God and they should tread it 'till they knew
it all, each step. And they united with their Saviour should
draw on their dear ones to know the happy life of knowledge,
power for others' weal.

Yes, such a magician I would be—all benefits of love and
purity and true unselfishness like flashing gems I'd drop into
their astonished hands of those most dear, loved in the almost
infinite years of lives agone.

At last all shall know that way, all reach the goal. Then all
our mighty soul of mankind, its parts united in the ways of wisdom,
love and power, shall dwell for infinite eternities in knowledge
of His all-seeing eye, nourished by his abundant Grace,
in realms of Peace and Blessedness.

THE MYSTICISM OF THE MASS.

Two of the great religions today have as their fundamental theme the sacrifice of God for the sake of man. Hinduism clearly bases its sacrificial ritual on the sacrifice of Prajapati, the Lord of Creatures, who created the universe by a dismemberment of his Person. In Christianity the idea appears slightly changed, but in the dogma of the Word made flesh, the Son of God sent to be crucified as an Atonement for man, we have fundamentally the same mystic root.

Hindu ritual and that of the Roman Catholic Church have much in common, as both are intended to commemorate the sacrifice of the Diety. The mass, as performed in the Roman Church, when studied in its occult aspects, leads us into deep mystic realms where we join hands on the one side with Hinduism, and on the other with Masonry.

Many, especially non-Roman Christians, little understand ritual and symbolism. They have an idea that ritual is so much mummary invented by priesthoods to hypnotize ignorant worshippers, and has no part in any true worship of God. When a theosophist has trained himself to put aside religious bias, his knowledge that there are many paths to God puts him in an attitude of sympathy with a form of worship that satisfies millions today.

Hidden Side of Rituals.

The mystic truth underlying true rituals is that what is done on earth is only symbolic of what is eternally taking place in the heavens. A rite as such has no efficacy unless it corresponds with some reality in the heavenly worlds. A ceremony to be of efficacy must be performed intelligently with a full understanding of the symbolism. When it is so performed, step by step a stately thought-form is built up in invisible matter, and this is utilized, sometimes directly by the Logos, and more often by devas and others, to send to the celebrant and worshippers an outpouring

of blessing and strength. Those even slightly sensitive will feel something of this outpouring in a heightened sense of spiritual things, and the few with clairvoyance of the invisible will see its tremendous nature.

The Worshipper.

Though a ritual is a common act of worship by a celebrant and congregation, yet it is only the priest that performs the mystery and the worshippers have only an indirect part in it. The ceremony is done for them and they must follow with their thought what is taking place and help in the building of the invisible thought-form. Even if they do not intelligently follow each step but yet believe heart and soul in the mystery at its culminating moment, that act of faith at-ones them with the outpouring from above.

The Ceremony of the Mass.

The Mass, as performed in the Roman Church, has as its corner-stone the idea that God, as Jesus Christ, offers Himself a Victim and a Sacrifice to God in His undivided nature. The descent of the Son of God to be the Atonement is the one mystery in life, and there can be nothing more stupendous to contemplate daily. It is this sacrifice that is commemorated in the Mass, which is the sacrifice of the body and blood of Christ offered by Him to the Heavenly Father under the veils of bread and wine. Though the sacrifice on the cross was made in a manifest and bloody manner, the daily sacrifice on the altar is made in a mysterious and unbloody manner.

The ceremony crystallises in a brief ritual, by means of symbolic acts, the life and ministry of Christ. Within the space of half an hour is symbolically enacted the whole life history, and though the Mass, as a ritual, has been slowly built up, it is nevertheless one of the most splendid creations of the religious imagination. The

culminating point of the life is the Last Supper and the Crucifixion, and the Mass enacts them over again.

The Church and the Altar.

The church is dedicated to God and freed from any harmful magnetism by a long and elaborate ceremony of blessing and consecration. The nave is strewn with heaps of ashes on which with the end of the pastoral staff the consecrating bishop draws the letters of the Greek and Roman alphabets, and the walls are asperged with holy water.

The altar symbolically represents the table of the Last Supper. In a Roman church an altar is not such unless there be on it a stone slab consecrated by a bishop. Five crosses are hammered on the stone by him to represent the five wounds. Under it are placed relics of saints and other objects of good magnetism. The altar is covered with three cloths to represent the linen towels in which the body of the Lord was shrouded. The altar is covered throughout the year, except on Holy Thursday, when after Mass the altar is left bare, to symbolise the stripping of Christ's body and His abandonment during His passion.

The Priest.

It is the priest that offers the sacrifice for the people. He is an intermediary between man and God, and under divine sanction holds that position through ordination. He has a dual role, first as representing the people to God and offering up Christ to Him in their name, and then as Christ to the people. Always when the Mass is celebrated he wears the chasuble symbolising the garment without seam torn from the Christ. On its front and back is a great cross, and as the priest celebrates Mass he is mystically the Christ bearing the cross. Except at high Mass, he has only an acolyte, representing the congregation, to serve him; but at high Mass he has assisting him the deacon, subdeacon and acolytes. Neither the deacon nor the subdeacon, though they may be

ordained priests, wear at Mass the chasuble with the cross.

The Vestments.

Before coming to the altar the priest robes himself in the sacristy. He first covers his head and shoulders with the amice, saying, "Place upon my head, O Lord, the helmet of salvation, that I may be enabled to repel all the fiery darts of the wicked one," and then ties it round his waist. Then the alb, with, "Cleanse me, O Lord, and purify my soul, that, sprinkled with the blood of the Lamb, it may be fitted for the enjoyment of perfect felicity." With similar prayers he puts on the girdle of purity, on his left arm the maniple of sorrow and affliction, the stole symbolising the robe of immortality forfeited by the first parents, and lastly the chasuble with the cross, saying, "O Lord, thou hast declared that thy yoke is sweet, and thy burden is light; grant that I may carry that which thou now dost impose upon my shoulders in such a manner as to merit thy grace."

The Ritual.

The priest enters the church with a chalice and a paten on which is a wafer of bread, the ostia or host, "the victim." With the sacrificial vessels are three cloths, 1. the corporal, so called because the Body rests upon it, 2. the pall or square covering of linen which is placed on the chalice, and 3. the purificatory to be used to wipe chalice and paten.

After placing the vessels on the altar, the priest descends to its foot, to represent man fallen and driven from Paradise, and arrived there signs himself with the cross, saying, "In the name of the Father,* the Son, and the Holy Ghost. Amen." Next he repeats, "I will go in to the altar of God, to God who rejoiceth my youth." This is followed by the 42nd Psalm. He then prays, confessing his sins of thought, word and deed, and after this gives the people absolution. Then follow extracts from the psalms, and later two more prayers.

Introit and Kyrie.

Now begins the Introit or Entrance, and the prayer is read at the right or Epistle side of the altar from the Missal or Book. Next comes the Kyrie, "Lord, have mercy," thrice, to God the Father; three times to Christ, "Christ, have mercy;" and to the Holy Ghost three times, "Lord, have mercy." The Kyrie is a cry for mercy of fallen humanity. "Said before the Gloria," says a Catholic manual, "it expresses the profound misery of the world, and the immense need it had of redemption." The priest then goes to the middle of the altar, to represent the journey from Nazareth to Bethlehem, and recites the Gloria, the hymn the angels sang on Christmas eve. Here he kisses the altar to show he is united to Christ, the invisible High Priest, and turning to the people says, "The Lord be with you," and the response is given, "And with thy spirit." Seven times during Mass this salutation is given.

Collect and Epistle.

The celebrant says aloud, "Let us pray," but continues silently with the Collect, which is a prayer that collects the prayers of the faithful and is offered by the priest for them. Next comes the Epistle, and it consists of a reading from the letters of the Apostles or from the writings of the Prophets. As a part of the Mass it reminds the congregation of the Old Law. It is read with the face to the east, "because St. John the Baptist had always his eyes fixed upon the Messiah, whom the Scriptures and the Church style the true Orient."

During the epistle the people remain seated, to figure the sad state of the old world, "them that sit in darkness and in the shadow of death." This is followed by a prayer called a Gradual or Tract, "the response of the faithful, the protestation of their good will and disposition."

*In the following description of the ritual, where an asterisk is put the priest makes the sign of the Cross on himself or on the oblation.

The Gospel.

The book or Missal is now carried to the left or Gospel side of the altar. "This reminds us that when the Jews refused to listen to the teachings of our Lord, the Apostles preached the true faith to the Gentiles in their stead." Before reading it the priest prays at the middle of the altar for purity of heart and lips. Then he makes the sign of the cross first upon the missal, then upon his forehead and mouth and breast, and the people cross themselves likewise. While the Gospel is being read the people listen standing, for it is no longer prophets and apostles that speak, but Christ Himself. During the reading the priest faces the north, for there the rebel angel has established himself, and it is only the Word of God that can bring to an end his domination.

After the Gospel ends the "Mass of the Catechumens." In the old church the converts who had not gone further and become "the faithful" were now dismissed, for their unprepared natures could not grasp the mystery about to be performed. "Ite, missa est," "Go, you are dismissed," was the phrase used, and from it the term missa or mass has been derived.

Creed and Offertory.

Now begins the repetition of the Nicene Creed, and at the words describing the Incarnation, "and was made man," all kneel in reverence of the mystery. This is followed by the Offertory, when the priest offers bread and wine, still merely bread and wine, to God. The paten with the host is elevated up to his breast, and looking up at the Crucifix he prays. Lowering he makes with it a sign of the cross and deposits it on the corporal on his right. Wine and water are mixed now in the chalice to symbolise how for our sakes God the Son put on our human nature, and the chalice is elevated to the level of the eyes and a prayer is said. It is lowered again with a sign of the cross and placed on the corporal and covered with the pall.

Next the priest offers the hearts of the faithful, and after recites the 25th Psalm

while washing the tips of his fingers in memory of Jesus washing the feet of His disciples. Returning to the middle of the altar another prayer is said and offering is made to the Holy Trinity. Turning to the people, he says, "Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." The people respond, "May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, and to our benefit, and that of His entire Holy Church." This is followed by a prayer called the Secret, the priest leaning forward, the hands joined in humiliation, to remind us how Jesus prayed in the Garden of Olives. Then aloud, priest and people, "World without end—Amen—The Lord be with you—And with thy spirit—Lift up your hearts—We have lifted them up to the Lord—Let us give thanks to our Lord God—it is meet and just."

Preface and Sanctus.

The Preface is the next prayer in the ritual. As the manual says, "We have entered into the way of the cross. Already the clamor of the multitude reaches us, the threatening of the tempest. Only a few hours now, and the Son of God will be bound, scourged, buffeted, put to death, and reckoned among the guilty." Next after the Preface comes the grand, "Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." And now in the invisible world round the altar the hosts of the cherubim and seraphim gather to watch and adore the sacred mystery.

Consecration.

The heart of the mystery now begins. It is called the Canon of the Mass. Kissing the altar to show his union with Christ, lifting his eyes and hands towards heaven, with the sign of the cross three times over the oblation, the celebrant prays offering "these* gifts, these* presents, these* holy unspotted sacrifices;" then follows the

commemoration of the living, praying silently for those he wishes to pray for. Here are invoked the Virgin Mary, various apostles, martyrs and saints. Then spreading his hands over the bread and wine he offers the oblation, "which oblation do Thou, O God, vouchsafe in all respects to bless, *approve,* ratify, and *accept; that it may be made for us the body* and blood* of Thy most beloved Son Jesus Christ our Lord. Who the day before he suffered, took bread into His holy and venerable hands, and with His eyes uplifted towards heaven to Thee, the Almighty God, His Father, giving thanks to Thee, He blessed, brake, and gave it to His disciples, saying, Take and eat ye all of this. For this is My Body."

The priest kneels, adores and elevates for all to see that the Lord is present. The server rings the bell, for of old a trumpet was sounded at the moment of crucifixion; and tradition says it happened for Christ's crucifixion, and the bell commemorates this. The priest continues, "In like manner, after He had supped, taking also this excellent Chalice with His holy and venerable hands, giving Thee also thanks, He blessed, and gave it to His disciples saying, Take and drink ye all of this. For this is the chalice of My blood of the new and eternal testament, the Mystery of Faith, which shall be shed for you and for many, to the remission of sins. As often as ye do these things, ye shall do them in remembrance of Me."

Kneeling the celebrant adores the sacred Blood and elevates for the congregation to see. Then he prays, "Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrection from the dead, and admirable ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, a *Victim, a holy *Victim, an unspotted *Victim, the holy *Bread of eternal life, and Chalice* of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast pleased to accept the gifts of Thy just servant Abel, and the sacrifice

of our patriarch Abraham, and that which Thy high priest Melchisedec offered to Thee—a holy Sacrifice and unspotted Victim. We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angels to Thy altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most sacred body* and blood* of Thy Son at this altar may be filled with heavenly grace and blessing, through the same Christ our Lord. Amen."

Commemoration of the Dead.

The mystery of the Divine Outpouring affects all worlds, visible and invisible, of the living and the dead, and that the dead too may have part in it they are commemorated in the ritual. Then striking his breast to represent the repentance and confession of the thief on the right hand of Christ who acknowledged openly his guilt, the priest prays for fellowship with the apostles and martyrs for himself and the people, "not in consideration of our merits, but of Thy own gratuitous pardon, through Christ our Lord. By Whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory."

From the moment of consecration Christ is present with the people, not in any mystic fashion but as with the disciples in Palestine. Hence is now said the Lord's Prayer, which He Himself gave to the people. Using the words the Master gave, and with Him present, the people pray to God. It is only perhaps one who believes in the power of the Mass who can gauge the beauty and significance of this touching incident in the ritual.

The priest is now ready to communicate, and breaks the Host from the right side into two parts, to commemorate the sacred wounds; and from one of the parts breaks a small piece which he puts into the chalice. As he puts the host into the wine, he makes with it the sign of the cross on the chalice three times and says a prayer. The body

and blood so joined symbolise the resurrection. Then he genuflects and strikes his breast, saying twice, "Lamb of God, who takest away the sins of the world, have mercy upon us." A third time he says it, but the last phrase is changed to "give us peace."

Now follows a long prayer to Christ, and after it the celebrant takes the Host in his hands and says, "I will take the bread of heaven and call upon the name of the Lord." Three times now he strikes his breast and repeats those words full of faith of the Roman centurion, slightly changed at the end, "Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed." Taking reverently both parts of the Host in his right hand, signing with it the cross on himself, he prays, "May the body of Our Lord Jesus Christ preserve my soul to everlasting life. Amen." Then he "receives" or "communicates." Similarly he genuflects and adores and prays and communicates with the wine, and after, again prays, "May the blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen."

Lest any particles that remain in the chalice might be desecrated he washes it twice and drinks the contents, with each ablution repeating an appropriate prayer. Then he turns to the book again and reads the Communion. Turning round he blesses the people, and begins the last action of the ritual, a reading again from the Gospel. It is usually the Gospel of St. John, the first fourteen verses of the first chapter, priest and people kneeling at the words of the eternal mystery, "And the Word was made flesh." The server responds, "Thanks be to God," and so the Mass ends.

The Outpouring of the Logos.

What is the real significance of the Mass? It is that of a wondrous outpouring. As the Host and Chalice are elevated and priest and people adore the Lord, the Logos sends down an outpouring and blessing. The particles of physical substance glow with His fire and there shines a radiant Star flashing to all sides. There to one at the

far end of the church a Ray will shoot out, and here to another at the altar not one. It is only to such as are at one in utter belief of His presence then that He can send His quickening—a quickening that touches the man in his inmost nature, for a moment making his causal body to glow as a new born star, for a moment waking that of a child-soul out of its dreaminess to the reality of the Life of the Logos around. To many a child-soul after death the only touch of the heaven world will be from this quickening at the Mass, for it may be no other activities of his life of passion will give him an ideal that will flower in heaven.

And as the Logos gives His outpouring to the worshippers, it is linked by Him to His beloved Son, Jesus, the Master of Christianity. Wherever he be, though a thousand times the Mass be performed each morning, Jesus knows and adds His blessing too to that of His Father.

Twenty centuries have passed and step by step the ritual of the Mass has been made by many hands. Yet behind it all was surely One guiding, so that a Form might be made for men on earth that He and the Heavenly Father could use. The Form is there today, in the Roman Church. Though in the book of the Karma of the world are written the many dark deeds of that church against men, yet so long as it keeps the Sacrament of the Mass will it be a channel for God. It may well be, who knows, that that Church will yet change in outer and inner ways to be a real Holy Catholic Church proclaiming a life of the Spirit based on nature and a study of her laws. There may yet be on the throne of Peter not a man, but a god, even an Elder Brother of our humanity. May these things be, soon!

The Real Presence in Religions.

It is not only in Roman Catholicism that one finds the idea of the presence of the Godhead during a certain part of the ritual. Wherever men gather for a common ritual, with a priest or a worshipful master, that element plays a leading part. In rituals in Egypt, Greece, and India the

presence of God or of a god appears prominently. As with the Mass, so too wherever a ritual has been built up, in Christianity, Hinduism or elsewhere, and men in their inmost hearts believe that God is present and give Him their worship, He knows and responds, utilising the form the worshippers give. The Real Presence is the heart and soul of the ritual, and in all true rituals He is there.

Masonry.

As we study rituals it is instructive to note the parallel there is between the Roman ritual and that of Masonry. Certain signs and symbols are the same; the mark of the 33rd Mason is that on the pastoral staff of an archbishop, and the cross and crown of the Knight Templar may be seen in almost any Roman church. As a ritual, that of Masonry is yet in the making, but knowing the history of rituals in India and Egypt, one can construct the lines of future development. Surely the mystic idea will be brought out that the Master who has been killed and comes to life again at the mystic word is the Archetypal Man; and as in Egypt the candidate at initiation was the Logos on the cross of matter, as the Roman priest with his chasuble at Mass is the Christ crucified, so too will the candidate be understood in the Masonic ritual of a future day. As at the Sanctus cherubim and seraphim gather round, so too will it be known that in lodge the denizens of the invisible love to take part with those in fleshly forms. And perhaps these two organizations, Masonry and Catholicism, that are so hostile today will join hands recognising a common work under the True Orient, when He comes again.

Hindu Ritualism.

In the beginning of the article it was mentioned that Hindu ritual and that of the Mass have much in common, as both symbolically depict God's sacrifice for man. In Christianity it is the Son of God that both offers Himself a Victim and is offered a Victim by church and people to God. Daily

before food and drink may pass his lips, the Roman priest must commemorate the sacrifice on Calvary.

In Hinduism the mystic idea of the Divine Sacrifice is as follows. Prajapati, "The Lord of Creatures," is the name for God in the sacrifice. "He is himself this very universe. He is whatever is, has been and shall be. He is the lord of immortality. All creatures are one-fourth of him, three-fourths are that which is immortal in the sky" (Purusha Sukta). But the universe became only because the Lord of Creatures offered Himself in sacrifice. "He toiled, He practised austerity. Even as a smith, the Lord of Prayer together forged this universe, in earliest ages of the gods from what was not arose what is." "By offering up his own self in sacrifice, Prajapati becomes dismembered; and all those separated limbs and faculties of his come to form the universe—all that exists, from the gods and Asuras (the children of Prajapati), down to the worm, the blade of grass, the smallest particle of inert matter. It requires a new, and ever new, sacrifice to build the dismembered Lord of Creatures up again, and restore him so as to enable him to offer himself up again and again, and renew the universe, and thus keep the uninterrupted revolution of time and matter."*

If to the Christian the Cross of Calvary is a perpetual reminder of the great Sacrifice of the Son of Man, to be commemorated daily in the Mass, to the Hindu ritualist the Sacrifice of Prajapati must be commemorated daily in the sacrifice in the fire-altar. For "in this primeval—or rather timeless, because ever proceeding—sacrifice, Time itself, in the shape of its unit the Year, is made to take its part, in as much as the three seasons, spring, summer and autumn, of which it consists, constitute the sacrificial oil, the offering fuel, and the oblation respectively. Prajapati.... the world man, or all-embracing Person-

*Shatapatha Brahmana, trs. in Sacred Books of the East, Vol. 43, Introduction, page xvii.

ality, is offered up anew in every sacrifice;

and in as much as the very dismemberment of the Lord of Creatures, which took place at that archetypal sacrifice, was in itself the creation of the universe, so every sacrifice is also a repetition of that first creative act. Thus the periodical sacrifice is nothing else than the microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter."*

In the west it is the Son that offers Himself to the Father on the altar. In far off India it is the same. Agni, the son of Prajapati it is who restores his dismembered Father the Arch-sacrificer. The great commemorative ceremony takes place not at an altar symbolic of the table of the Last Supper, but on a fire-altar in the shape of a bird flying to the east gate of heaven. During a whole year, laying a brick for each day, the altar is built. Seven layers are laid, to symbolise severally earth, air, sky, the sacrifice, the worshipper, the heavenly world and immortality. Four priests take part in the ceremony, the Adhvaryu who does the manual work, and two chanting priests, the Udgatri and the Hotri. The fourth priest is the Brahmana or superintending priest, who takes no part physically in the ceremony, but performs the whole in his mind.

At the bottom of the fire-altar is put a lotus leaf for the waters of space from the womb of which son Agni and the human worshipper shall be born during the ceremony. For both are one, Agni the God and the mortal man. On the leaf is placed a gold plate symbolic of the sun, which the worshipper has worn round his neck during the initiatory ceremony. On the sun is laid a little gold man. This man is The Man, Purusha, in the sun, the Logos. But He is toq the worshipper, and it is the latter, through his image at the bottom of the altar, that shall rise at death through the three worlds of earth, air and sky to the realm of heaven.

On the last day but one of the year are sung the Great Chant and the Great Litany, whose verses are arranged to suggest the form of a bird. When the cere-

* *ibid.* page xv.

mony is over, Agni the Son has given up his body, the fire-altar, to build up anew his dismembered Father, to reconstruct the All. Though he has made the Many the One again, yet it is only in order that the Lord of Creatures might sacrifice Himself once again for our sakes, might once again crucify Himself on the cross of matter that some day we may sit on His right hand to judge the quick and the dead.

One further mystic truth comes in the ceremony in the identification of the Lord of Creatures with the human worshipper. As Prajapati is Lord of Time, so He is Lord too of Death. When the worshipper becomes one with Him through the sacrifice, he is one with death also. Death thenceforth ceases to have sway over him, for the

Lord of Creatures, Life and Death, and man are one.

"Even as a grain of rice or the smallest granule of millet, so is the golden Purusha in the heart; even as a smokeless light it is greater than the sky, greater than the ether, greater than the earth, greater than all existing things; that Self of the spirit is my Self. On passing away from hence I shall obtain that Self. And, verily, whosoever has this trust, for him there is no uncertainty."

It is that trust in the truth, "I shall obtain that Self," that is ever given to men in Christian, Hindu, Masonic and other rituals, world without end.

—C. Jinarajadasa.

JAPANESE PROVERBS.

"Proverbs" says Emerson, "are always the literature of Reason or the statement of an absolute truth, without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the institutions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And the law—which the pulpit, the senate and the college deny, is hourly preached in all markets and in all languages by proverbs."

In view of the above dictum of the modern Plato, a few of the popular sayings current among the common people of Japan, may prove of interest to Theosophical readers.

All evil done clings to the body.

Out of Karma-relation even the divine nature itself grows.

Even as the echo follows the voice (so is cause and effect.)

Even a single shadow or a single flowing of water is (made by) the karma-relation of a former life.

The karma-relation is deep.

Goodness is the return of goodness, evil the return of evil.

Destined from a former birth.

Even the touching of sleeves in passing is caused by some relation in a former life.

The six roads are right before your eyes.

There is no miracle in true doctrine.

Only by reason of having died does one live again.

The Wind of Impermanency does not choose a time (change).

Nothing will grow if the seed is not sown.

The world is only a stopping place.

Better to shave the head than the head (referring to the priestly custom).

The flower goes back to its root.

Having waxed, wanes.

From Ghostly Japan, By Lafcadio Hearn.



SOCIALISM AND THE COMING CHRIST.

We theosophists who believe in the coming soon of Christ to dwell with humanity once more should see that we are prepared for His coming. The preparation does not only mean that we shall be ready to recognize Him when He comes; that is excellent, so far. But there is also a further preparation to see to, that when He comes, where He leads us we shall follow "all the way." Often we are apt to think He will lead us only in what affects our religious emotions, and that (as in Palestine) He will leave alone social and political problems, telling us to render unto Caesar the things which are Caesar's.

One thing is sure, that His message will be for all—for religion, for science, for art, for rich and poor, for all men in and out of the creeds who strive to serve God or man. The preparation by His agents for His coming is manifest in the world of thought in the attempt to evaluate all things in life anew. There is unrest in religion, the old established social order is being challenged, new thoughts and ideals are arising on all sides. As one part of the preparation it is instructive to study Socialism and its aims.

There is an instinct in the more advanced souls to idealism, and wherever the birth is, and whatever the condition of civilization, that idealism will manifest itself. In the nineteenth and twentieth centuries there has been for many practically no outlet for it in religion, and it has therefore manifested itself with almost religious fervour in the service of man. Socialism is one expression of this idealism, and this is specially true among the leaders of Socialism. They are often perhaps narrow and fanatical, but for all that there is a passion to render service to mankind. In Germany, France, Italy, England, Russia and in this country its leaders are for the most part men whose actions and beliefs one respects, even where one dissents, because of the passionate spirit of humanitarianism that sways their hearts and minds. They

care perhaps nothing for God, but they do all for man. Will Christ, when He comes, have nothing for them? Surely they too are preparing the way for Him, and will have their reward.

But what is Socialism? Is it a creed which we can formulate under heads? This is the first difficulty in any study of Socialism, that it is rather a tendency than a creed. The subject has been lately dealt with excellently in a recent book that can be fully recommended, "The New Socialism, An Impartial Inquiry," by Jane T. Stoddart, (price five shillings, Hodder and Stoughton, London). Another excellent work surveying Socialism historically and philosophically that can be warmly recommended to a student is Prof. Werner Sombart's "Socialism and the Social Movement in the 19th. Century" (Chicago, 1902).

It is interesting to note the vicissitudes of Socialism. There was a time when Karl Marx was the inspired apostle and the socialists dreamed of the regeneration coming through a sudden economic upheaval of the masses, a catastrophe which like an earthquake was the inevitable finale to the hidden forces rumbling under the social fabric. Marx and Engels in their famous manifesto in 1847 proclaimed the socialist platform as follows:

1. Abolition of property in land, and the application of ground rent to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all rights of inheritance.
4. Confiscation of the property of emigrants and rebels.
5. Centralization of credit in the hands of the State by means of a national bank, with State capital and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State, the

bringing of waste lands into cultivation, and the improvement of soil generally.

8. The equal obligation upon all to labour. Establishment of industrial armies, especially for agriculture.

9. Combination of agriculture with the manufacturing industries, etc.

10. Free education for children in public schools, and the abolition of child labour in factories, etc.

It is striking to note that many bodies antagonistic to Socialism have practically adopted this platform. For instance, the reforms that the American Federation of Labour demands are,

1. A legal eight-hours day.

2. The municipalization of street-cars, water-works, gas and electricity.

3. The taking over by the State of telegraphs, telephones, railways and mines.

4. The abolition of private property in land and soil, and its replacement by tenancy and the mere right of use.

In other words, many are working for social reforms, dissociating themselves from Socialism. The ideas triumph but the labels are discarded.

The change that has come over Socialism since Marx's death in 1883 cannot better be seen than in the "away from Marx" movement of Bernstein, Vandervelde and others. The catastrophic theory has given way to a slow transformation by agitation and planning for small victories along the line. Socialism as an uprising of the masses against capital has changed to a social reformation of abuses by parliamentary methods. Only in France and Italy do a few still dream of the catastrophe in the form of a general strike of all trades unions that will overthrow the old order and usher in the

new. This is technically known as Syndicalism.

Except on the one question, the state ownership of public resources and utilities, the socialist leaders of the various countries seem to differ on all other points. They differ whether after victory there shall be still small property owners, how labour shall be rewarded, whether patriotism will flourish under Socialism or must be put down, and so on. The conflicting opinions can be studied in the many quotations in the first book named. What is noteworthy is not the want of agreement, but that men are thinking of a new social order where the evils of the world today will be largely if not wholly eliminated.

Where do all these speculations tend? To prepare men for the reforms that Christ and His lieutenants will inaugurate in every department of life. It does not at all follow that He will uphold this or that idea of Socialism, past or present; but He might, and to some of us it might mean a struggle unless we are prepared. It is for us to be ready to follow Him all the way, wherever He will lead us, and the best preparation for that is to be free of prejudice and full of sympathy for whatsoever is good in every scheme of reform. In a sense, we in the Theosophical Society are all socialists, with our first object of the Universal Brotherhood of man "without distinction of creed, sex, caste or color." We certainly see into the problem of human relations clearer in the light of Reincarnation and Karma than do the labeled socialists of today; yet let us not forget that some of them, even though they call themselves by a name repugnant to many, are nevertheless, unknown to themselves, preparing the way for the Christ's coming.

—C. Jinarajadasa.



ISLAM IN THE LIGHT OF THEOSOPHY

(Verbatim extracts from a lecture, given by Mrs. Annie Besant, and printed in "*The Theosophist*" April and May, 1910).

In India, where so large a proportion of Indians belong to the great faith of the prophet Muhammad, there are some seventy million people who regard Him as the chief messenger of God. Here naturally Theosophy comes in to help all those who follow that faith. Their position among the religions of the world is not as fully recognized as it ought to be; that is, Islam is not regarded as it should be by very many, as one of the great exponents of Divine Wisdom. Taken as a religion, it is often unfairly attacked because it is utterly mis-Propphet and the nobility of His teachings understood, as to the greatness of its to the world. Oftentimes in the West you find attacks on Islam made on the ground that it is fanatically persecuting and not progressive; on the ground that the position of women in Islam is not such as it should be; on the ground that it does not encourage learning, science and intellectual endeavor. These are the three chief attacks which the Westerns make against Islam. I want, towards the conclusion of what I have to say, to show you that these attacks are not justified by the teachings of the Prophet, and the controverted by the services which Islam has rendered to the world. It is true that to-day Islam does not stand before the world as the exponent of high learning, of great intellectual endeavors, but that is not due to the fault of the teachings but rather to the neglecting of them. Islam has suffered, as all the other religions of the world have suffered, because its followers are unworthy of its Founder.

Now Islam differs from the other religions of the world in one important fact. With regard to its Founder, the Prophet, there is no intermixture in His history of the mythic element which surrounds the other great religious Teachers; His life was lead in times that are regarded as histori-

cal. In the seventh century of the Christian era, this Man was born and lived out His life in lands the history of which is known.

How splendidly His life can face the light, how utterly ignorant are they who attack the Prophet Muhammad, is shown by history. Many do not know the history of His life—so simple, so heroic, and so noble in its out line, one of the great lives of historic men. He was born in difficult times, surrounded by difficult circumstances; born amongst a people who were sunk in superstition; born amidst a people in whom superstitions were bearing their most evil fruits. We shall see in a moment from the testimony of those He converted, from the words of those who bore witness to Him whilst still He lived, and who held Him Prophet of God, what were the lives of the masses of the people. But even before this, He stands out as a Light in the darkness, and we find His life so noble and so true that we realise why He was chosen out to bear to all those around Him the Message of His Lord. What was the name by which all men, women and children in Mecca knew Him? It was the name of Al-Amin, the Trustworthy. I know of no higher and nobler epithet than that with which they named this man who had been amongst them from His youth—the man worthy of trust. It is told of Him that when He walked in the streets, the children ran out from the doors and clung to his knees and hands. Where you have these two qualities in one character—the love of children and a character that makes the men around Him call him the Trustworthy—you have the elements of a Hero, of a born Leader, of a Teacher of man.

Now it is said popularly that Prophet is without honor in his own country. This Prophet was not without honor in His own country and in His father's house. He was honored in the hearts of His relatives, and from them He won His first disciples. His wife, as just said, was His first disciple, and then came those who were nearest akin to Him, and then others amongst whom He loved. After three years of patient

labor there were thirty who recognised Him as the Prophet of the Lord. And how simple and frugal his life. He mended his broken shoes, patched his own coat—tailor and cobbler for himself, even when towards the close of His life, thousands around Him bowed down to Him as Prophet. Such was the character of the Man—so simple, no noble, so straightforward.

Muhammad, the Prophet, was an unlearned man, as the world counts learning. Over and over again He calls Himself the 'illiterate Prophet,' and His followers regard *Al Quran* as a standing miracle, vindicating His claim as a divine Messenger, since it is written in the most perfect Arabic. Yet, unlearned Himself, He places learning in the first rank of the things to be desired; He says:

The ink of the scholar is more precious than the blood of the martyr.

Ali, the beloved son-in-law of the Prophet, gave a noble definition of science:

The essence of science is the enlightenment of the heart: truth is its principal object; inspiration its guide; reason its acceptor; God its inspirer; the words of man its utterer.

It was these lofty views of the value of learning which led to the philosophy of the Saracens, the science of the Moors. When it is charged against Islam that it is not progressive, that its people lag behind other nations in the value set on learning and on science, its assailants, unless they ignore history, should surely seek for some other reason than the religion itself to account for the stagnation of the later days. For it was Ali, building on the foundation laid by the Prophet Himself, who began the definite teaching which, after a hundred years of quiet growth in Arabia, burst upon Europe as a splendid light and, brought by the Moors to Spain, made possible the rebirth of learning in Christendom. It was Islam which, in Arabia and Egypt, in the colleges of Baghdad and Cairo, took up the Neoplatonic heritage, despised and rejected by Christendom as 'pagan,' after the slaying of Hypatia, and saved its priceless riches to hand them on for European use. It was the value

set on knowledge, in obedience to the Prophet's teaching, which led one branch of His followers to devote themselves to study in Arabia, while the other set out to the East and the West with the conquering sword which made Islam's mighty Empire. The students labored unweariedly in philosophy and science while the warriors hewed their way to power, so that behind the victorious sword there ever followed the lamp of knowledge. Philosophy and science trod in the foot-prints left by the conqueror. First along the north of Africa, the hosts of Islam fought their way and planted their banner; then from Africa into Spain, to found there the Moorish Empire. Universities arose, and students flocked to them from all parts of Europe, for in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb. Knowledge was brought by the conquering Moors, and Pope Sylvester II, in his youth, was a student in the University of Cordova, learning the elements of geometry and mathematics, which aroused later the horror of his ignorant priesthood.

Nor was all this brought to Europe only: India knows the splendid architecture of the Mughals, of whom it was justly said:

They built like giants, and finished like jewellers.

Some of the most wonderful architectural triumphs of India are the work of the Musalmans, and India has been enriched by these treasures, poured into her lap by her Muhammadan children. Their influence may be traced also in Hindu architecture, for no art can be imprisoned within the limits of a creed or a race.

It is an interesting side-issue that much of the incurable suspicion with which official Christianity has regarded science is due to the fact that science returned to Europe under the banner of the Arabian Prophet, and was therefore regarded as a heresy; science to the orthodox was anti-Christian, and they looked on it with hatred and with horror; any one who cares to read the epithets hurled by the Christians against the Prophet of Islam will understand that anything brought to Chris-

tendom in His name would inevitably fall under the ban of the Church. During these early centuries of the life of Islam, the truths of science were spoken out at the risk of life, limb and liberty; the cruel expulsion of the Moors from Spain ended the long struggle and was one of the causes of the downfall of Spain from her place of pride. During these centuries also there were born to Islam some of the acutest metaphysicians and the profoundest philosophers that the world has known. They revived and carried further in Europe the philosophy which was the life of Greece, and is the Vedanta of the Hindu. In the writings of the great Doctors of Islam, the same splendid metaphysic is found which is the glory of the Vedanta, and here lies one of the reasons for union between Hindus and Musalmans in modern India. Islam and Hinduism can meet each other, and clasp hands in brotherly friendship on this high ground of philosophy and metaphysic, common to both.

Let us consider next the attitude of Islam towards women. One of the commonest sneers at Islam in the West is that it teaches that women have no souls. This is most certainly false. Hear *Al Quran*:

Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with. . . . True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and patient women, and the humble men and the humble women, and the alms-givers of either sex and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward. . . . I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other.

But, it is said, Islam allows polygamy. That is so. But in Justice to Islam two

facts should be considered: first, the historical. The people for whose uplifting Islam was given were living, to a very large extent, in promiscuity; sex morality had no existence among them; to command them to observe monogamy would have been useless; only gradual reform was possible. Hence the Prophet, being wise and far-seeing, first laid down, as a limitation of promiscuity, that a man might have four wives only; then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Musalmans—at least in India, of other lands I cannot speak—are rising out of polygamy.

Apart from this, Musalman women have been far better treated than western women by the law. Until lately English law, for instance, confiscated the married woman's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islam her property was carefully guarded. And it is noteworthy how great a part women have played in Muslim countries as rulers, and in statesmanship.

"But Islam is a persecuting faith, a religion of the sword." Alas. most faiths must confess to persecution and bloodshed. The followers of Islam have wrested the teachings of their Prophet as other faiths have done, and there are no teachings of persecution in *Al Quran* so cruel as those in the Old Testament, still declared by Christian Churches to be the 'Word of God,' though no longer obeyed. The Prophet Muhammad constantly declares that there is but one religion, Islam. But Islam in His mouth only means surrender to the Divine Will, and He calls all holy men of old, men who lived long before His time, followers of Islam. Surrender to the Divine Will is recognised by every religionist as a duty, and Islam, as used by the Prophet, has this inclusive meaning; in this sense every true faith is Islam, and every one who surrenders his will to God is a true follower of Islam.

"All shall return to God." It is written:

"All shall perish save His Face." Call Him Allah, call Him Jehovah, call Him Ahura-Mazda, call Him Ishvara—names are many, but He is One. We see the Sun from different places, but he stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?

—Annie Besant.

A JAPANESE REST CURE.

A lady of the name of Kawakita has written in the April number of the *Fujinsekai* (Ladies World) her recent experiences in the matter of Sanzen, or the study of the contemplative life. The practices which she describes are becoming very popular, and are likely to become more so, because there is no doubt that the increasing hurry and rush of life in the centres of the national activity constitute a great strain on the nerves of highly strung persons. Mrs. Kawakita tells us that she was a few months ago threatened with a nervous collapse which necessitated a visit to the sea-side, and that being at Kamakura she was persuaded to enter upon this form of rest cure, under the direction of a priest of the famous Kenoji temple. My account is necessarily a little abbreviated.

"It was on the 3rd. of October last that I made the acquaintance of the Kwanchosama, the Director of the Retreat. He acceded very kindly to my request to join in the exercises, and after asking me many questions about my life and about the beliefs I had hitherto entertained as to gods and Buddhas, gave me a subject for meditation. The subject was *Honrai no Memmoku*, and I was told to think about it until I had discovered its meaning, or thought I had done so. When I had solved the problem I was to come again to the Director, who would either give me a second problem, or send me back to think over it again. The problems thus given are not of a nature to be easily

solved. I cannot tell you the meaning of the particular one propounded to me, because I am not allowed to divulge the secret; it will suffice to say that some people will think over one of these formulas for a year or more without coming to a satisfactory answer. It was very difficult for me, with my family cares and household duties, with servants, children and visitors, coming to interrupt me, to devote my whole attention to the problem assigned me; but, fortunately, I have been able to avail myself of stated periods of quiet.

Once a month from the beginning of October to the end of March, there is a Retreat ('seishin') held at the Kenkoji to which all students of the contemplative life are allowed to go. The retreat lasts for a week, and during that time, the male members live entirely at the temple, the women in private houses or their own homes. Hours of silent contemplation are observed, beginning at seven o'clock in the morning, and spread over the day till about six in the evening—five hours of silence in all, with the Director sitting in the next room to receive communications and to furnish us with fresh problems when necessary. I had to leave the house early in the morning with a *chochin* (lantern) to light me, it was ten o'clock in the evening before I returned. Our meals during the day were supplied from the temple: for breakfast,—tea, rice-gruel and relishes: at midday, rice, kenchin soup and vegetables boiled in soy: in the evening, tea and rice-gruel. The most important of these meetings was the one in January. During the course of it I had the good fortune to solve my first problem. The second problem given me was "*Kane no ne wo tomeru*," how to stop a bell from sounding.

"The rest cure is now over. I have come out of it fortified in body and in mind. I am no longer nervous and irritable, I am able to look at things more dispassionately and feel myself more fit than I was before to cope with the difficulties and worries of life."

—*The Japan Magazine*

*THE PRESIDENT'S ADDRESS ON
WHITE LOTUS DAY, 1910.*

Turning from that great grief which to-day weighs upon the world wide Empire, let us glance over our Society, as is customary in this Anniversary Day, recalling the names of those who have passed over and who served so well in their lives, sending them messages of love, and also thoughts of welcome to some who have returned. First, we think of the two Founders of the Society, the death-day of one marking our annual celebration, spoken of, you will remember, by the Masters as "the Brother whom you know as H. P. B. but We—otherwise;" known of old to the Great Lodge whose servant he had been in many lives, known in the world's history also, as playing many parts in ages gone and sent in that Russian incarnation to do a work more far-reaching, wider in extent and longer in duration than any of the works which he before wrought upon earth. First, then, we recall that great Brother's name with gratitude and love. He is again born into the world, and is again to work among us in the work that he began in that last incarnation, to which some of us are so deeply pledged; we think of him in his far northern home, in the Himalayan valley across the Indian plains, and we send him messages of love and greeting, with the promise that we will so strive to carry on the work that he may be allowed ere long to openly work among us.

And to Henry Steele Olcott, who bore with H. P. B. the burden of the Society for many years, and, after she passed away, bore it alone, unfaltering, who organised this vast movement, laid deep and strong its foundations, gathered its members from every nation, shaped its policy with wisdom and strength, to him also we send greetings. He is not yet born again, but he hopes to be—and we hope for it too—in the coming years, to take part in the wider work for which the Society is but a preparation. He also for very many

lives has been serving the Great Lodge, playing great parts in the history of the world in bygone days, but no part really greater, I think, in the eyes of the Occult World, if not in those of the visible world, than when he was sent to take up the founding of this world-wide Society, and to build that nucleus of Brotherhood which is to be, as it were, the cradle of the coming Christ.

How many others, less than these but working well in their day, rise in our thoughts when we gather at these annual celebrations. Damodar, whom some of you have met, and who has not yet passed through the gateway of death; Subba Rao who passed away and has again taken birth; these two also we look to as workers in the years to come. Many another name rises up. Last year we remembered the passing away of two good workers, General Secretaries of Sections. Dr. Pascal of France and Jose Masso of Cuba, and this year we have to send messages of love to two other General Secretaries who have also passed away beyond the veil; Sweden has lost our Brother Zettersten, who took up the secretaryship of the Scandinavian Section when its first Secretary was obliged to lay it down, and the younger Section of Hungary too has lost from the physical plane work its General Secretary, our Brother Agoston, who was the centre of our International Conference last year at Budapest, welcoming all in brotherly fashion and shaping the whole of the deliberations there; to both of these we send loving messages, knowing that they will share with us in the White Lotus celebrations this year, and that they will welcome the message of love which will go out from all parts of the Society to those amongst its workers who, for the time, have passed away.

Our death-roll on the whole this year has been rather a large one; many have passed away among our active workers,

and it may be that we shall, year after year, have to chronicle similar changes. Many will pass hence in order that they may come back to work in the great movement that is now so near at hand. To us, who understand the times, there should be no feeling of melancholy at the thinning of the ranks on this side, and the increasing of the ranks on the other side, for they have many of them gone but for a brief rest, and will come back again to labor in the near future. As you know, the times differ from ordinary times, and more rapid rebirth is possible for some who, have earned the right to steadily work on in the movement to which they have pledged their lives; hence the death rate, though somewhat big, is in a sense a matter for congratulation more than for sorrow. Always it is well for those who have passed on and it is well for those who are left behind. Those who labor now look to those who have passed to come back and take their places. The increase of the death-roll, then, rather points to progress, and to the certainty that the movement will go on uninjured and unharmed in the years that lie in front. We can co-operate among ourselves, those who are here and those who have passed on, co-operate especially in two lines of work, both of great importance. As our Society spreads through every nation, we form a great International League of Peace, for war cannot break out between any nation in which we shall not have brothers on either side, and their influence may soften hatreds which arise and may act as a force of love, making perhaps for union and for peace, if peace be disturbed. Everywhere through all the nations we must speak Peace and Brotherhood, and should difficulties arise we must speak for conciliation and patience, so that wherever a Theosophical Lodge exists it shall be a centre from which peace shall radiate; and even if the Lords of Karma permit peace to be broken, still from our Lodges love may radiate, and we shall know no enemies even though the bodies may be at war. On this arises the wider and more important work, that work of preparation of which we now so often

speak—the preparing for the coming of the Great Teacher, making His way as straight as it is within our power to make it; the effort to open the minds of men to new truths, so that if He speaks again, men's hearts may not be closed against the proclamation that He will make; and the preparation of our own hearts, so that we may be able to recognize Him when He comes as Teacher, by reproducing in ourselves in some measure, the superhuman qualities which belong to Him, who in the East is called the Bodhisattva, and in the West the Christ. Let us try to acquire in some faint measure some of His perfections, so that the likeness, however distant, may not fail to draw us near to Him in loving recognition when He comes; let us prepare ourselves also to welcome, and win the world to receive, the Great Ones who shall come with Him and bear His message to the waiting world, coming to nation after nation so that all may hear His word. Such is the general immediate work which we who are in the physical world must labor at. So every year White Lotus Day shall become a more glorious anniversary, from which shall shine out love and peace and joy. For to whom should life be more glad and peaceful and joyful, than to those who know the truth of His Coming, which is drawing every day more near?

The President then called on Mr. Leadbeater and he, rising, addressed to us words to the following effect:

There is little for me to add to what our President has so well and beautifully said. But it is customary for those who remain as witnesses of the early days—and it is becoming a small band now—to bear testimony to the greatness of those who were with us then in the physical body, who are with us still, though our physical eyes are no longer able to perceive them. Only those of us who have developed the power to bring through memories of the other worlds, know how great is the interest that Madame Blavatsky and Colonel Olcott still take in this mighty Theosophical work. Of course you all realise that this must be so. Yet only we, who can see them constantly as in the old days,

know that there is no change in them, except in the nature of expansion; know how they follow always everything that happens, and watch everyone who shows some power for good, and how they are saddened by our failures when we do not always act wisely and well—for they are not yet Masters, who cannot be saddened, because They see all. We know how They pass from country to country, knowing all that goes on in them, suggesting new ideas. Madame Blavatsky is in the physical body again, perhaps to come amongst us soon; while Colonel Olcott has not yet taken another body. You might think that after all the hard work which he did he might be glad to rest for a little. But he is not; he wants to take up again the toil of the earthly life, and is only waiting till his Master can find him a physical body.

It is for us who knew them in the early days to bear witness to their unflinching zeal and devotion and to the way in which they were ever ready to cheer us and remind us constantly of the Light behind. The most prominent of the many great characteristics of H. P. B. was perhaps her devotion to, and faith in, her Master. Often when things went wrong she would seem outwardly much disturbed, but always she fell back on the thought: "Master knows; He can see everything, and what happens to me does not matter. He can see and put things right." In her later years she had scarcely an hour without pain, and she was always surrounded by difficulties and troubles; yet she never failed to give us a great example of work, and of faith and trust in the Master. From her we have the knowledge that though things on the physical plane may seem far from being what they ought to be, the work will go on notwithstanding. There may be failures, but understudies are always provided both for nations and for men, to take up the work of any who prove themselves unworthy. To the world—and to the Masters perhaps—it matters little who does the work, for the plan will certainly be carried out. But it makes a great difference to us whether we do or do not do the task assigned to us. Since it

is offered to us, let us not lose such a splendid opportunity—and one of the objects of this celebration is, that joining in love and gratitude to our Founders, we may take them as examples, so that the work may go forward with us till such time as they come back again.

(From *Adyar Bulletin*.)

RE-INCARNATION AND TOTEMISM.

"A person derives his totem neither from his father nor from his mother, but from the place where his mother first became aware that she was with child. Scattered all over the country are what Messrs. Spencer and Gillen call local totem centres, that is, spots where the souls of the dead are supposed to live awaiting re-incarnation, each of these spots being haunted by the spirits of people of one totem only; and wherever a pregnant woman first feels the child in her womb, she thinks that a spirit of the nearest totem centre has entered into her, and accordingly the child will be of that local centre, whatever it may be, without any regard to the totem either of the father or of the mother."

(J. G. Frazer, "*Totemism and Exogamy*," 1910.)

Man's consciousness is evolving, each day differing from the preceding. Tomorrow his horizon circle of awareness, of reasoning, of the recognition of the divine aspects of man and nature will be not only a new one, but a distinctly different one, larger—partly covering the area of the preceding one. It has been said that each man is father of himself, and in some ways this is true since by his aspirations and his use of opportunity he determines what he shall be.

The movement of the consciousness from one circle to the next is interesting to observe, indeed. Happy the man who recognizes this change as normal, who does not observe his own changes of mental and moral base with horror, but gladly casts aside as useless baggage the methods of yesterday.

W. V-H.

*THE THREE THREADS OF THE CORD
OF FATE.*

To the Greek there were three Fates who spun the cord of life. To the knower of the Wisdom there are three Fates also, each of them ever spinning a thread, and the three threads they spin are twisted into one, and form the strong cord of Destiny which binds or looses man's life on earth. These three Fates are not the women of the Greek legend; they are the three Powers of the human Consciousness; the Power to Will, the Power to Think, the Power to Act. These are the Fates which spin the threads of human destiny, and they are within the man, not outside him. Man's destiny is self-made, not imposed upon him arbitrarily from without; his own powers, blinded by ignorance, spin and twist the cord that fetters him, as his own powers, directed by knowledge, liberate his limbs from the self-imposed shackles, and set him free from bondage.

The most important of these three Powers is his Power to Think; *man* means thinker; it is a Sanskrit root, and from this are derived the English *man*—identical with the Sanskrit root—the German *mann*, the French *homme*, the Italian *uomo*, etc. The thread of thought is woven into mental and moral qualities, and these qualities in their totality form what we call character. This connection of thought and character is recognised in the scriptures of nations. In the Bible we read: "As a man thinks, so is he." This is the general law. More particularly: "He that looketh upon a woman to lust after her, *hath committed adultery* already with her in his heart." Or "He that hateth his brother is a murderer." On the same lines declares an Indian scripture: "Man is created by thought; as a man thinks, so he becomes." Or "A man consists of his belief; as he believes, so is he." The *rationale* of these facts is that when the mind is turned to a particular thought and dwells on it, a definite vibration of matter is set up, and the oftener this vibration is

caused the more does it tend to repeat itself, to become a habit, to become automatic. The body follows the mind and imitates its changes; if we concentrate our thought, the eyes become fixed, the muscles tense; an effort to remember is accompanied with a frown; the eyes rove hither and thither as we seek to recover a lost impression; anxiety, anger, love, impatience, have all their appropriate muscular accompaniments; the feeling which makes a man inclined to throw himself from a height is the inclination of the body to act out the thought of falling. The first step towards a deliberate creation of character lies, then, in the deliberate choosing of what we will think, and then of thinking persistently on the quality chosen. Ere long there will be a tendency to show that quality; a little longer, and its exercise will have become habitual. We spin the thread of Thought into our destiny, and find ourselves with a character bent to all noble and useful ends. As we have thought, we have become. Thought makes Character.

The power to Will is the second Fate, and spins a strong thread for the cord of destiny. Will shews itself as desire, desire to possess which is love, attraction, in innumerable forms; desire to repel, which is hate, repulsion, driving away that which is to us undesirable. As truly as the magnet attracts and holds soft iron, so does our desire to attract draw to us that which we wish to possess and hold as ours. The strong desire for wealth and success brings them into our grasp; what we will to have, steadily and persistently, that comes to us sooner or later. Fleeting, indeterminate, changing fancies, these have but little attractive force; but the man of strong will obtains that which he wills. This thread of Will brings us objects of desire and opportunities for gaining them. *Will makes opportunities and attracts objects.*

The third thread is spun by the Power

to Act, and this is the thread which brings into our destiny outward happiness or outward misery. As we act towards those around us, so do they re-act upon us. The man who spreads happiness around him feels happiness flowing in upon himself; he who makes others unhappy feels the re-action of unhappiness upon himself. Smiles beget smiles, frowns frowns; an irritable person arouses irritability in others. The law of the spinning of this thread is that: *Our actions affecting others cause a re-action of a similar nature on ourselves.*

These are the threads which make destiny, for they make character, opportunity, and environment; they are not cut short by death, but stretch onwards into other lives; the thread of thought gives us the character with which we are born into the world; the thread of will brings or withholds opportunities, makes us "lucky" or "unlucky;" the thread of act brings us favorable or unfavorable physical conditions. As we are sowing, so shall we reap; as we are spinning, so shall be destiny's cord in the future. Man is the creator of his future; man is the maker of his destiny; man is his own fate.

—Annie Besant.

(From *Bibby's Annual*.)

POURING OUT THE WATERS OF BITTERNESS.

The husbandman should arise betimes, to anticipate the sun, to rejoice that the time of darkness is gone, that the light is at

hand in which may be enjoyed the opportunity for effort in the aid of his loved ones. When storms are over man must return at once without a mourning period to his work of repairing the injuries caused by lightning and by flood. When grief and sorrow and pain have spent themselves upon us we must pour out the waters of bitterness and take up again the activities of life with hopefulness and undiminished vigor cheerfully performing our duty.

To do this is for man to recognize in practice if not in theory our cyclical deaths and resurrections. To ring out the old is to ring in the new. An old opportunity gone, a new one is at hand. If we have found we may not have our way but have been defeated we may have gained in the sweetness of character which smiles at failure, regarding it as a phase of success and in the knowledge that there are many ways of carrying to a successful conclusion the determination to discharge this or that phase of duty.

We must add nothing to the darkness of our time. If our light be hidden it must not be extinguished but must be ready to shine when our karmic clouds are blown away.

Do not treasure bitter waters. Cast them out and fill your bottles with fresh and sweet whenever you may. The journey's long and sometimes the footing dusty and dry. Many about you call on you with word or look for cool sweet waters and you must be ready!

W. V-H.



H. P. B. AS I SAW HER.

On the 27th December, 1882, I was first introduced to H. P. B. by Mr. Damodar K. Mavalankar, in the hall of the Theosophical Society building, as 'R. J.' and 'Veritas' of the "*Philosophic Inquirer*." She was seated in a chair, and surrounded by a small group of her admirers. The first impression she made on me was that she was not of this earth, as she had a pair of glowing but terrible eyes, under the arch of strongly-marked eyebrows. She was a woman in body, a man in speech, earthly in appearance, celestial in reality. Her pronunciation of some words sounded somewhat peculiar to me, and I was told afterwards that she had a Russian accent.

"Ah!" exclaimed she, "I expected that you would come to me some day." I asked her how she could expect me, since she was a Theosophist and I an Atheist. She asked Mr. Damodar to fetch her scrap-book, and showed me some cuttings from my lectures on "*Kapila, Buddha and Shankara*," and said that she was carefully reading my contributions to the *Philosophic Inquirer*, which she appreciated, as they breathed a spirit of enquiry after Truth. As Secularism was insufficient to satisfy my higher aspirations, she reasonably concluded that I would go to her for further light on the problem of problems—the mystery of life and death.

Then H. P. B. asked me what I wanted to know. I questioned her on some points to all outward appearance difficult, each of which had been very carefully formulated by me over-night. As a member of the National Secular Society of England, I consoled myself with the idea that the problems I proposed were insoluble, and that they would tax her fine and philosophic intellect. To my great astonishment she took up question after question, and answered each most elaborately and satisfactorily. She occupied nearly three hours in solving my questions. The array of facts she cited in support of her forcible and incontrovertible arguments, historical, philosophical and scientific, confused my poor intellect.

The whole audience was spell-bound. And one peculiar point in her answering I cannot afford to omit. Her mastery of the various subjects was such that in her answer all the side-questions were anticipated and disposed of once for all. On the second and third day we were thus occupied for hours in the presence of the same audience; as the interest daily increased in proportion to my more and more difficult questions and her most able and satisfactory answers, the members of the first-day audience were irresistibly attracted to attend punctually the discussion on the following two days. On the third day, after answering the questions, on which I spent much thought and care, mustering all the force of my atheistic knowledge and learning, she cheerfully asked me if I had anything more to say. Readily and unreservedly I answered that "my stock was exhausted," and this afforded food for laughter for a few minutes to the whole company.

My idea was that Theosophy was something like the many religions of the world, and that H. P. B.'s knowledge and ingenuity might be a little more than those of the ordinary student. Emboldened by this hasty idea, I "went to shear but returned shorn." Glad was I to be defeated by her; for my defeat was an immense gain to me, as she opened my eyes to the slippery ground on which I then stood. In three days she shattered my seven years' knowledge of atheistic theories.

I propounded the following question: "What convincing proof can be given for the existence of spirit after death?" Her answer was a most lengthy one, and to it she added a piece of advice. The study of mesmerism, she said, would give me some good though not complete evidence. I studied and practised mesmerism with success for some years, and then I appreciated her sage advice. At the conclusion of her answer she addressed me thus—I try to reproduce her words from memory as nearly as I can after so many years: "Why do

you trouble yourself with western Secularism, a modern mushroom? You have secularism among yourselves. The Charvakas were Atheists, but they were not able to stand. You can find truth nowhere but in the teachings of the Aryan Rishis. I advise you to study the Upanishats day and night."

I left her on the evening of the third day with the indelible impression of the truth of Theosophy and of her sound wisdom. For hours at night, I took a calm survey of the position of Atheism and Theosophy, and exultingly exclaimed that Theosophy was worth enquiring into.

On the fourth day I went again to Adyar to hear her, and obtain some crumbs of knowledge. I was invited, with my companion the late Mr. P. Rathnavelu Mudaliar, co-editor of the *Philosophic Inquirer*, to join the gathering on the upper story. This giant of intellect, wisdom and might asked me what I thought of Theosophy, and if I would join the Theosophical Society and help the movement, if I were convinced of the truth of Theosophy. She founded the Theosophical Society, she said, under the orders of her Guru, an Indian Mahatma, a Rishi, and came to disseminate a knowledge of Brahma-Vidya, the Wisdom-Religion. But to her regret many an intelligent and learned Hindu kept aloof from the movement and looked with suspicion on her for her western origin and alien race. I readily responded that I would join, and work and die for the sacred Cause, so long as a spark of life ex-

isted in this body. Who that was inspired by her would dare refuse to be guided by her? She said that if I would join, I should do so under the following conditions. I should not run after phenomena; should not be too anxious to see the Masters; should not run away to the forests; but should study the philosophy of Theosophy, and work to spread a knowledge thereof in the world as I was then doing in respect to Atheism. The late revered T. Subba Rao, who was standing by my side, asked why such conditions should be imposed in my case, when every one who signed an application was admitted into the Society. H. P. B. laughed, and said that she knew that even sterner conditions would not deter me from joining the Theosophical Society. I gladly joined, and I have been working for the Theosophical Society ever since, always alive to the sacredness of my promise made to H. P. B. personally, on the 31st December, 1882, in her Adyar Ashrama. H. P. B. opened my eyes and enlightened my ignorance. She turned my attention to the precious and lustrous gems of knowledge lying deep in the oriental mines of wisdom. Very kindly and motherly advice was that she gave me in bidding me read the Upanishats, which were Schopenhauer's "solace in life and solace in death." I owe my life and knowledge to her, the Great Teacher, H. P. Blavatsky.

—R. Jagannathiah.

Adyar Bulletin, May, 1909.

Every matter has two handles, one of which will bear taking hold of, the other not. If thy brother sin against thee, lay not hold of the matter by this, that he sins against thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate; and thou wilt take hold of it by what will bear handling.

—Epicetus.

It is only with Renunciation that Life, properly speaking, can be said to begin. The Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator. Unity itself divided by zero will give infinity. Make thy claim of wages a zero then thou hast the world under thy feet.

—Carlyle.

RENTS IN THE VEIL OF TIME.

*(Continued from page 732)**The Lives of Alcyone.*

IX.

In the year 16,876 B. C. there flourished a great Akkadian maritime oligarchy, which was situated somewhat to the south of the central part of Poseidonis. The people belonged to the sixth Atlantean sub-race, resembling the Etruscans or the Phœnicians—essentially a race of merchants and sailors, opulent, business-like and inclined to be ostentatious. Mars was the Toltec Emperor at this time, as he had often been before, and this people owned him as suzerain, though practically independent of him. They were governed by a nominally elected council, but the members of this all invariably belonged to half-a-dozen great families, and though Mars nominated the chairman of the council he interfered but little in their affairs. The person who had by far the greatest influence in the country at this time was the High Priest Surya, a man of saintly life and great wisdom, who was known and revered throughout the whole Atlantean empire. As a matter of policy and in order to consolidate the empire, Mars had offered his son Herakles to marry Saturn, the daughter of Surya, and this offer had been accepted. In this way Herakles became, not exactly a subordinate King, but the permanent head of the Akkad council, and so virtually the ruler of the country. The sons of Herakles were Mercury and Venus, and these sons married respectively Brhaspati and Osiris, which brings us to the generation with which we have to deal, for Alcyone was the eldest son of Mercury, and Sirius and Mizar were the daughters of Venus.

Alcyone was thus the grandson of Herakles, and the great-grandson of Mars and Surya. His brothers were Achilles and Selene, and his sisters Calypso and Orpheus. The Emperor Mars was already some sixty years of age in 16,876, when

Alcyone was born, and he saw him only three or four times on the occasion of the periodical State progresses of the Emperor through his country, and once when he himself visited the capital. With his other great-grandfather, Surya, he was in constant touch, and a very close affection existed between the old man and the boy. Surya considered him a child of great promise, and devoted much of his time to superintending his education, so that he acquired a great deal more than the usual commercial training of the time. The priests were in a certain way highly educated men, for they were all expected to learn their scriptures by heart, and to have to use a book in any part of the service, even the most unusual, would have been considered a weakness. They were also the doctors and scientific men of the time, so that they had to spend many years in study. As a rule only the children of the priestly class became priests, and not by any means all even of them, for it was quite usual for the younger sons of priests to adopt the mercantile or maritime profession.

Herakles being the son of the Emperor and therefore not of the priestly caste, was not considered eligible to succeed Surya, so that it was understood that when by death or resignation his office became vacant it should be inherited by his grandson Mercury, who had been trained in the Temple from childhood with that view. As his mother Brhaspati was also a deeply religious woman, it was natural that Alcyone should find himself familiar with the Temple courts at an early age, and should learn to think the profession of a priest the most desirable in the world. As he grew, however, he made many friends among the boys of the town, and soon found that most of them did not at all agree with him in this, but that all their desires were centred round quite another life—the excitement of making good bargains and gain-

ing much money, or the interest of sailing to distant lands where all sorts of strange adventures might be encountered. Thrilling stories of dangers surmounted and of fortunes quickly made were dinned into his ears, and there was a side of his nature which responded very readily to all this. But when he excitedly repeated these stories to his father and mother, or to his great-grandfather Surya, they gently told him that, fascinating as the life of a sailor or a merchant might be, it was still on the whole one of self-interest, while that of a priest was altruistic—that the one worked for this physical life only, but the other for a higher life and for all eternity. They told him also that while both the sailor and the merchant sometimes met with strange and exciting adventures, these were after all rare, while the daily life of each involved a great deal of dull, plodding hard work.

So he grew up with two antagonistic ideals in his mind, and for years he was not quite sure whether he most desired to be a High Priest or a successful pirate. His boy-friends painted in vivid colors the delights of the swash-buckling life, while Surya spoke to him of the higher joys of self-sacrifice; and each in turn seemed desirable to him. Mercury and the gentle Brhaspati doubted much whether such companionship was good for the boy, and debated whether it was not a duty to withdraw him from its fascination; but the aged Surya advised them to let him go his own way and decide for himself, pointing out that in him were mingled the blood of the Emperor and that of the High Priest, and that they must each have full play. For he said:

"I have seen in my life many boys, and I believe in this lad and love him; and when the time of decision comes I think he will choose aright."

The old man's confidence was justified. When Alcyone came to the age at which he might be accepted as a postulant in the Temple, his great-grandfather sent for him and asked him whether he wished to enter it. He replied that he did; but instead of immediately accepting him, Surya told him to go once more among his boy and girl

friends and hear all the stories they could tell him, to go with them on board the vessels then in port and talk with the sailors, and then to come back to him a week later and tell him whether he adhered to his resolution. The boy did as he was told, and the struggle in his mind was a sore one. The tales of adventure had never seemed so attractive; the smell of pitch and of strange spices and far-away seas that hung around the great ships intoxicated him. Worst of all was the attraction of a certain young lady—Phoece, the daughter of Alcestis, one of the rich merchants—a little girl of about his own age; many boys were striving to be noticed by her, and she favored those who boasted loudly of the adventures which they would seek, and the deeds of prowess they would do; and she had once spoken of him half-contemptuously as "only a young priest."

He went to see her on the occasion, and found her as usual holding a little court of admiring friends near the harbor and listening to and applauding the gasconade of the would-be sea-captains or pirate kings. One boy especially seemed for the moment to be high in the favor of their fickle young goddess, and he gave himself airs accordingly, and sneered at Alcyone for his supposed want of dash and courage. Presently, however, his tone changed, for as the children all went on board one of the empty ships moored to the wharf he, being intent upon showing off before his lady-love some boyish prank, slipped from a plank into the foul water of the dock. He screamed and struggled helplessly, and was in evident danger of drowning, for he did not know how to swim; but Alcyone, who was a strong and practised swimmer, at once plunged in and dragged him to some steps, though only with great difficulty, as the drowning boy clutched him round the neck and he could not free himself. They were both much exhausted, the rescuer being in rather worse condition than the rescued; but some men who had come running up carried them up the steps and into a neighboring house, where they soon recovered. The little girl, who had fainted, remarked when she came to herself: "The

young priest is the best of them after all." But Alcyone blamed her in his mind for the accident, and never after that felt any attraction towards her.

He went back at once to his great-grandfather and said:

"Take me into the Temple, for to help others at home is a better thing than to seek adventures abroad."

And Surya blessed him and said:

"You have chosen wisely, as I knew you would. I have prayed much for you, and last night, as I was praying, the past and the future opened before my eyes, and I know what has been and what shall be. Just as today you saved another life at the risk of your own, so long ago did you save my life, even mine, at the cost of your own; and once more in the future you may give up your life for me if you will, and through that sacrifice all the kingdoms of the world shall be blessed."

The boy looked up at Surya in wonder and awe, for the old man's face was transfigured as he spoke, and it seemed as though mighty flames were playing round him; and though Alcyone could not then fully understand what he meant, he never forgot the impression which it made upon him. He was duly admitted into the Temple, and was very happy in his life there, for though the studies were arduous they were well arranged, and were made interesting to the postulants. Surya, wishing perhaps to show the boy that in the priestly life also one might have travel and adventure, offered him the opportunity of accompanying his father Mercury and some other priests upon a mission to a great library and university in Northern Africa. Naturally Alcyone accepted with the greatest joy, and the voyage was a never-failing wonder and delight to him. It was long and slow, but not too long for him; indeed, his excitement and interest when land came in sight were somewhat tempered by the regret which he felt at leaving the vessel, every sailor in which was a personal friend to him.

As they sailed along the coast a curious feeling came over him that he had seen it all before, and it grew so strong that he

amused himself by telling the sailors what would come in sight beyond each headland as they came to it; and the remarkable thing was that he was always right. He described in detail the city which was their port of disembarkation long before they reached it; and the sailors who knew it said that his description of the hills and valleys and the position of buildings was marvellously accurate, but that what he said as to the shape and size of the buildings themselves and the extension of the town was almost all of it wrong. When at last they came in sight of it his feelings were of the most mixed description; he recognized instantly all the physical features of the place, but the town was enormously larger than in his opinion it ought to be, and the buildings seemed all different. He was strangely excited at this astounding half-recognition of everything, and constantly questioned his father about it, but at first Mercury could only say that he must have travelled on in advance of the ship in his eagerness, and seen these things in a vision.

Presently, when it became evident that the city which he knew was much smaller, it occurred to his father that they might be in presence of the phenomenon of a memory from a past incarnation; and when they landed he became almost sure of this, because when Alcyone described how, according to his idea, the various streets ought to run or the buildings to stand, in several cases the inhabitants said: "Yes, there is a tradition that it used to be like that." When they were carried out to the University on a curious, and hydraulic rock tramway he became still more excited, and described exactly how it used to work, and the form of the old cars, which had for centuries been superseded by another type; and when they reached the University itself he was quite unable to contain himself, for he declared that he knew every walk in the garden, and dragged his father about to show it all to him. Presently his fullness of memory reawakened that of his father, and Mercury also began to see things as they used to be and to recollect events as well as scenes of a far-away past. Then

father and son were able to compare notes, and to realize that in those old days they had been, not father and son, but father and daughter, and that the relative positions had been reversed. Then Alcione said to his father:

"You are an advanced priest of the Temple, and I am only a beginner; how could I remember all this before you did?"

Mercury replied: "It is just because your body is younger than mine that it is easier for you to remember; I have changed sex too, and so have an entirely different outlook on life, while you have not. Besides, this University was your life-work, and so it was impressed more strongly upon your mind than upon mine." They talked over all that old time together, and marvelled greatly as they recalled incident after incident of the earlier life, and went from building to building, noting the changes. Most of all, perhaps, they were interested in the library, where they found some of the very books in which they used to read—some even that they had copied with their own hands.

Among other recollections the language of that country came back to them, but of course as it used to be spoken fifteen hundred years before, so that to those who heard them it sounded archaic and almost unintelligible; indeed, the professor of ancient languages was the only man with whom they could converse quite freely. The University staff were greatly interested in this wonderful phenomenon, and they had a very amusing argument with a professor of history, who insisted that their memory of various events must be wrong because it did not agree with his books. Alcione found with great glee a statue of himself in that earlier incarnation, and after much persuasion he induced the authorities to inscribe on its pedestal his present name, and a record of the fact that he was a reincarnation of the founder, and the date on which he had visited the University. From this it will be seen that after a searching enquiry the claims of our two travellers were admitted, and this unusual occurrence aroused a vast amount of interest, and was noised abroad in many

neighboring countries, for the University was widely known and had a great reputation.

After their work in connexion with the library was completed, they started on their homeward voyage. The ruler of the country sent for them, and desired to persuade them to stay in his realm, but Mercury respectfully declined the invitation, alleging as excuse that he had undertaken in Poseidonis duties belonging to his present incarnation, and that he must return to fulfil them.

Their voyage home was accomplished without serious mishap, though a heavy storm carried them far out of their course and gave them some new experiences. The vessel this time called in passing at the great City of the Golden Gate, and Alcione was much impressed with its architectural splendor, though Mercury felt its moral atmosphere to be foul and degraded. Of course they took this opportunity to pay a visit to Mars, who received them with great kindness, and kept them with him for two months. By force of example and by stern repression of evil tendencies, Mars had kept his court at least outwardly decent; but he was well aware that the Toltec civilization was even then decadent, and that a very strong party among his subjects scarcely veiled their impatience of the restrictions which he imposed upon them. He felt that the outlook for the Empire was a gloomy one, and congratulated his descendants that their lot was cast in a part of the continent in which, thought the inhabitants were often materialistic and avaricious, they were at least much freer from the darker magic and from what they called "refined" forms of sensuality. Even Alcione, young though he was, felt that there was something wrong with the place, despite its magnificence, and was glad when the time came for them to pursue their journey.

Mars was very deeply interested in the account of the remarkable recovery of memory on the part of both father and son at the North African University. He had no recollections of that nature himself, but said that in dreams he frequently found

himself leading vast hosts through stupendous mountain ranges, and that he had speculated as to whether those might not be memories of actual achievements in some previous birth. As Alcyone sat and listened to all this, it seemed to him that he too could see those towering peaks and those slow-moving multitudes, with his great-grandfather riding at their head, and his vision added many details which Mars would certainly have recognized if Alcyone had not been far too shy to venture upon describing them in the presence of the Emperor. He *did* describe them afterwards to his father, but, as we know, Mercury had not been in the emigration to which they referred, and so they awakened no memory for him.

When at last they reached their native city, the aged Surya welcomed Alcyone warmly, and rejoiced to hear of his visions of the past. The report of these, which had preceded him, caused him to be regarded in the Temple as the most promising of its neophytes, and it was universally felt that he had a great future before him. One person at least reckoned upon that, and determined if possible to share it, and that was Phoece, the girl who had so nearly drawn him away from entering the Temple several years before. She had tried to attract him then; she tried with maturer arts to attract him now.

But by this time he was trebly armed against her wiles, for immediately on returning from his voyage he had met his cousin Sirius, and at once felt so strong an attraction for her that he determined off-hand to marry her at the earliest possible moment. She thoroughly reciprocated his feelings, and was just as eager for instant marriage as he was, but the parents on both sides did not quite understand such a violent case of "love at first sight," and insisted kindly but firmly on a delay of at least a year. The young people unwillingly consented to this, because they could not help it, but this intervening period was one of severe trial to both of them, and this became so evident to the discerning eyes of Brhaspati that she contrived to get it shortened by almost half, to the

great relief of the lovers. Surya himself performed the marriage ceremony, though it was but rarely that he took any personal part in the services, usually giving only his benediction to vast crowds from a lofty opening in the facade of the Temple, much as the Pope sometimes does at Rome. This marriage was indeed his last appearance at any public function, and only a few months later Alcyone and his wife were summoned to his bedside to receive his farewell message. He said to Alcyone:

"Now I stand on the threshold of another world, and my eyes can pierce the veil which hangs between this and that. I tell you that there lies before you much of tribulation, for all that has been evil in your past must descend upon you now speedily, in order that its effects may be expiated, and you may be free. In your next birth you will pay something of your debt by a death of violence, and after that you will return amidst surroundings of darkness and evil; yet if, through that, you can see the light and tear away the veil which blinds you, your reward shall be great. You shall follow in my footsteps, and shall fall at the feet of Him whom I also worship. Yes, and she also" (turning to Sirius), "she also shall follow me, and your father shall lead you, for you be all of one great Race—the Race of those who help the world. And now I go down into what men call death; but though I seem to leave you, yet in truth I leave you not, for neither death nor birth can separate the members of that Race—those who take upon them the vow that can never be broken. So take courage to meet the storm, for after the storm the Sun shall shine—the Sun that never sets."

A few days later Surya breathed his last, but Alcyone never forgot him through all his long life, and he often saw him in dreams and received blessing and help from him. So Mercury took charge of the great Temple in his stead, and strove to carry on everything as Surya's wisdom had ordered it, his father Herakles co-operating in every way as the head of the temporal government.

The daughters of Venus had been a very

closely united family; indeed their feelings were so nearly identical that Sirius and Mizar were both in love with Alcyone, as well as with one another. When he married the former, the latter, incapable of any feeling of jealousy, loved both husband and wife just as dearly as before, and they so strongly reciprocated the affection that they invited Mizar to live with them. She joyously accepted, and no one could have been more loyal and loving co-adjutor than she was to Sirius during all the years that followed. A more piteous case was that of Helios, a niece of Osiris, who had been left an orphan at an early age, and consequently adopted by her uncle Venus. She had grown up with the family, and was so much one with it that she followed the example of the two elder girls in falling in love with Alcyone, and was quite heartbroken when he carried them both off, since she could not well offer to join his new household. She did, however, later come on long visits to the family, and in course of time accepted Alcyone's younger brother Achilles, thus remaining in close touch with all those whom she loved so well.

The authorities of the North African University had never forgotten their reincarnated founder, the little boy who had told them so marvellous a story and exhibited such vivid enthusiasm. The tale had caught the popular imagination and been repeated in every home in the land, and when, some twelve years after his visit, the headship of the University fell vacant with no obvious successor, and somebody set on foot the idea that the post should be offered to the original founder, there was a tremendous outburst of enthusiasm over the whole country, and the ruler in consequence sent so pressing an invitation and made so generous an offer that Alcyone felt it would be churlish to refuse. Though he had now a wife and three children he consented to expatriate himself, and set up a home for them in a foreign land.

He was received in Africa with a perfect ovation; he landed at the capital city, by the special request of the ruler, and after being feted there for some time made a triumphal progress through the country to

his ancient home. He was able to arrange to inhabit the very same suite of rooms or halls in which he had lived fourteen hundred years before, and he even had furniture constructed on archaic models, and endeavored to reproduce as far as he could the exact appearance of the place in that previous life. The recollection of his earnest efforts then was a never-failing wonder and joy to him now, and he had such an opportunity as is given to few to see the permanent results of his own work after many generations. He threw himself into the University work with a vigor and enthusiasm which fourteen hundred years had not diminished, and his wife Sirius and his sister-in-law Mizar (who of course had accompanied them) co-operated with equal zeal.

Infected by his eagerness, both Sirius and Mizar began to remember something of that remote past, but they never attained to anything approaching his perfect familiarity with the older time. Vesta, who at that time was the youngest child, seemed as thoroughly at home in it all as her father, but Bellatrix, though he also had been equally intimately associated with it all in that other life, had no memory of it whatever. Alcyone soon found that to establish a University and arrange it all just as one wished was one thing, but that to administer it when all its customs had the weight of a thousand years of tradition behind them was quite another. Still, he was very happy in his work, and he managed everything with such tact that no outcry was made against various reforms which he contrived by degrees to institute. He kept up a constant correspondence with his father Mercury, this being indeed one of the stipulations which the latter had made before giving his consent to his acceptance of the headship of the University. He had also made it a condition that his son should return whenever he had urgent need of him, or whenever he felt his own strength beginning to fail.

Some comparatively uneventful years of hard work followed; his children Bellatrix, Vesta and Vega grew up around him, and two more, Neptune and Aurora, were added

to his family. Though they had married so young, he and his wife were exceedingly happy together, and as closely united as when they were twin brothers in the same country in that other life. While Alcyone was working in Africa, his great-grandfather Mars passed away in the City of the Golden Gate, and his grandfather Herakles was called to assume the imperial purple. Venus then took the place of Herakles as temporal chieftain of the Akkaids, since his elder brother Mercury was already in charge of the Temple work. Herakles found that the position of Emperor was no sinecure, for he did his best to carry on government on his father's lines, though the opposition of the party who demanded greater license in morals grew ever stronger and more restive. Various conspiracies were unmasked and suppressed, yet new ones were ever coming to light, and it seemed that the hostility between the few who wished to retain the semblance of decent living and the majority who cared little for such things must soon break out into open war. Under these circumstances Herakles found the government of such an Empire a weary and thankless task, and often wished himself back again in the steady-going mercantile oligarchy.

Although the North African University was at that time probably the most famous in the world the education of the poorer classes in that country was entirely neglected. This matter did not seem to occur at all to the upper classes, but it was brought prominently before Alcyone and Sirius by the fact that an especially faithful servant of theirs, who was really almost a friend, had an exceptionally bright-looking little boy (Boreas) to whom Alcyone's children took a great fancy. It was in enquiring about the education of this boy (in consequence of some remarks made by his own sons) that Alcyone first realized that there was absolutely no provision of this sort for the poorer classes. He arranged easily enough for the teaching of that particular child by a private tutor, and in due course admitted him as a free pupil of the University; but the incident suggested to him that there might well be

many more equally bright children among the poor, for whom no such possibilities presented themselves. He and Sirius discussed the matter for a long time together, and finally worked out a tentative scheme, to the carrying-out of which they resolved to devote some of the large income of the University.

It was a sort of combination of a boarding-school and an agricultural community, and its plan was that the University should acquire tracts of land in central positions all over the country, and on these tracts should build and operate free schools. Each tract was to be under the joint management of a school master and a farmer, and the boys were to live at the school and spend half of each day in learning and the other half in cultivating the land. The University was to support these colonies for the first year, after which it was expected that the sale of the surplus produce would be sufficient to maintain them. The feeding and clothing of the boys themselves was to be a first charge upon the school funds in either case. Girls were to be admitted to the extent to which suitable work could be found for them. If after a school-colony had worked successfully for some years it was found that it had a sufficient surplus, it was to be allowed the honor of founding branches or offshoots, but all to be under the direct control of the University. Boys who showed exceptional talent were to have facilities for entering other and higher schools somewhat on the plan of the modern scholarship system, and if they could work their way up to the level required for the University itself certain allowances were made to them, and remunerative work of some sort was to be found for them when they had passed through its curriculum.

This scheme was first submitted to the ruler of the country, who was graciously pleased to approve of it and to recommend his subjects to take advantage of it. Then Alcyone set vigorously to work, bought land in various places and got other tracts given to him, and began to have schools built very much on the general plan of the University itself—that is, not one large build-

ing, but a number of isolated rooms in a garden. The poor were at first a little shy in taking advantage of the establishments, mainly because the boys who went there were unable to earn any money for their parents; but very soon the vast benefits of the scheme began to be generally understood, and they were all filled to overflowing. Alcyone's plan for their management was an economical one, and as he was able to provide them with the right kind of seeds and cuttings from the vast estates of the University, they had rapidly become financially independent, and a brisk competition arose among them for the honor of founding branches. Alcyone had coupled with it his old idea of physical training, about which he was just as enthusiastic now as in the previous birth, so that the boys whom he turned out were not only far better educated but far healthier than the rest. To conclude this part of the subject here, Alcyone stayed altogether twenty-seven years in North Africa and, before he left, a network of his schools had spread over the whole island, and the ruler had issued a decree making attendance at them compulsory upon all boys under a certain age until they had reached a certain level, with, however, discretion to local officials to make exceptions where they saw good cause to do so.

The plan on the whole worked exceedingly well, but it had one unexpected result. The care bestowed upon physical training and the direct affiliation with the University gave the pupils of these schools for the poor a considerable advantage over the sons of richer parents who attended private schools. A few merchants consequently began to send their sons to the school colonies, and presently several of them joined together, bought some land, erected a school of the Alcyone type exclusively for children of their own class, and then offered it to the University. Alcyone accepted it, it proved a success, and soon there were many others like it. The natural result was that one after another of the old private schools closed for lack of pupils, and in a few years the whole education of the country was entirely under the

management of the University, and Alcyone was practically Minister of Public Education.

All this kept him very busy, and in such congenial toil the years slipped rapidly by. He and Sirius had agreed that their children should not be allowed to forget their native country, so they had sent each of them back once or twice on visits to their grandfather Mercury. During these visits the three boys had found themselves wives to accompany them back to the country of their adoption. Selene, a younger brother of Alcyone, had married Uranus, but died young, leaving one son (Leo) and one daughter (Mira). On his visit to Poseidonis, Vesta fell in love with and married Mira, and when Selene's death occurred, her brother Leo decided to return to Africa with his sister and brother-in-law. Alcyone at once found work for him in connexion with the University, and he very soon fell in love with and married Alcyone's eldest daughter Vega. Not very long afterwards he met with a sad accident, being thrown from his horse, and receiving injuries which proved fatal; so Vega with her baby son Vajra returned once more to her father's house. After some years she married Pindar, a kind and capable man, and to them was born a daughter, Cygnus, who became a charming little girl, and was always a prime favorite with her grandfather Alcyone. They had also a son, Iris.

Alcyone worked on steadily for a number of years, and might have spent the whole of his life in guiding the University to which he was so closely linked, but that his father Mercury and his mother Brhaspati, finding themselves growing old and less active than of yore, wrote begging him to return and solace their last days with his presence. He felt it his duty to obey this call, though it was a great struggle for him to leave his African work. He discussed the matter with his wife, and she also agreed with him that they ought to sacrifice their own wishes, however strong they were, to the desire of the parents whom they so revered. So Alcyone made a journey to the capital and had an audi-

ence of the ruler, in which he told him exactly the facts of the case, and what he felt he ought to do.

At first the ruler flatly refused to give him permission to abandon the University; but after a night's sleep he sent for him again, and announced that if his son Bellatrix (whom the ruler had seen and liked) would act as deputy manager of the University, Alcyone might go and obey his father's call. But he insisted that Alcyone should still remain the nominal Head of the University, and that all important questions connected with it should be submitted for his decision. Alcyone thankfully accepted this arrangement, subject of course to its endorsement by Bellatrix, of which however he had little doubt. On his return home he summoned his sons to a family council, and told them the ruler's decision. Bellatrix was a business-like and capable man, and his wife Ulysses had also considerable administrative ability, so it seemed that the interests of the University would be safe in their hands; furthermore Vesta, who was psychic and impressionable, seemed in many ways better fitted for succession to the priestly office in Poseidonis than was his eldest son. After the first surprise of the proposal was over, they all agreed that it was under the circumstances the best that could be done, and Bellatrix in his turn journeyed to the capital to place his formal acceptance of the office in the hands of the ruler, and to receive from him a solemn charge with regard to the conduct of the University. On his return Alcyone set sail for Poseidonis, in the year 16,823, taking with him Mizar, Vesta and Neptune.

On the voyage a great blow fell upon him in the death of his dearly-loved wife Sirius by an accident. She was enceinte at the time, and in very bad weather she was thrown off a couch and fatally injured. Her husband was overpowered by grief, and declared that he could not live without her, and should not know in the least what to do. But she tried to cheer him, and begged him to grant her one last request. Of course he promised to do so, and she asked him to marry her sister Mizar at

once, so that the home might go on just as before, and she might feel satisfied that everything was being made comfortable for him. She said that if she knew that this would be done she could die in peace, and she would also keep near them if it was permitted, and would even try to speak to them. Alcyone and Mizar finally yielded to her request, and promised to marry as soon as they reached home; and when this was settled Sirius peacefully passed away, telling them with her last words not to grieve for her. She was buried at sea, and, true to his promise, Alcyone married Mizar as soon as possible after they reached Poseidonis.

Mercury, who mourned much over the death of Sirius, performed the ceremony for them, and they all felt the presence of the dead wife while the service was in progress. Indeed Brhaspati declared that she saw her standing smilingly beside them, and joining in some of the recitations. Brhaspati had had a dream or vision of the death of Sirius at the time when it occurred, and neither she nor Mercury was unprepared to hear the news of it on the arrival of the travellers. Mizar proved a true helpmeet for Alcyone; she knew his ways so thoroughly that everything went on just as though Sirius had been still on the physical plane. She was also thoroughly in sympathy with all his interests and knew the whole of the University business, so that though he never forgot Sirius he soon settled down into the new condition of affairs, and his life ran smoothly along its grooves. His old pleasure in the priestly work was soon revived, and he found that the manifold interests of the Temple left him little time for sorrowing over his loss. As soon as he was a little used to the management of affairs Mercury withdrew entirely into the background and lived the life of a recluse, coming forth only rarely and on very special occasions.

Alcyone retained under these different conditions his strong interest in educational matters, and made an attempt to introduce into his native land a system similar to that which had been so successful in Africa. He founded a University on the lines of

the old one, and opened a couple of his farm-colony schools for the poor. Both attempts may be said to have succeeded, but they were never taken up in the oligarchy with quite the same enthusiasm as in North Africa. Still, he worked hard at the arrangements, and his system slowly spread, and he was thanked by the council for introducing it; but as years passed on he was obliged more and more to delegate to others the business connected with it, for his priestly work became more and more engrossing.

He kept constantly in touch by correspondence with Bellatrix and the University work in Africa, and frequent and earnest invitations reached him asking him to pay another visit to the scene of his earlier labors. He always promised that he would do this some time or other, but for years no opportunity presented itself. He was training his son Vesta to succeed him in the Temple work, but Vesta, though eager, zealous, and psychic, was still somewhat too impulsive, and did not always distinguish impulses from intuitions, and so was sometimes hurried into unwise actions. His cousin and brother-in-law Auriga proved of the greatest assistance to him, and took up the educational work so enthusiastically that Alcyone soon turned over that department entirely to him. Auriga was a person of hard-headed common-sense, and a good organizer, so under his management the schools soon began to flourish exceedingly.

Venus, the father of Auriga, had long before been called to the City of the Golden Gate to succeed Herakles, and he in his turn had summoned his eldest son Crux to support him in his old age, and to learn the way in which so cumbrous an Empire was managed, in preparation for the time when he himself should be called upon to hold the reins of power. In 16,811 Venus passed away and Crux came to the throne, and very shortly after that Mercury and Brhaspati died within a few months of one another. Though this was not unexpected at so great an age, it came as a shock to Alcyone, all the more so as he had been overworking himself for a long time and

was therefore not at his strongest. He felt the need of rest and change, and with considerable difficulty he was persuaded to pay the long promised visit to North Africa, the hope being that the sea-voyage and the absence of responsibility might set him up again in health.

This anticipation was to a great extent fulfilled, for his passage was a pleasant one, and he received a most enthusiastic welcome at the University, and was delighted to find that Bellatrix had been managing everything with praiseworthy firmness and tact, so that both the University itself and the schools were in a most satisfactory state of efficiency. He declined to interfere in any way, or to take any share in the management, though he was of course feted everywhere, and expected to appear as a figure-head and make speeches on numerous occasions. He spent twelve months in Africa, and even then returned only because of an urgent request from Vesta. When he reached his native land he was already sixty-seven years old, and he yearned much for a life of meditation and repose, so he encouraged Vesta to continue as far as possible the work to which he had grown accustomed during his father's absence, and he himself remained rather in the background, coming forth only on great festivals or when special advice was needed. He was regarded by all the people as a great saint and a person of marvellous wisdom, and those who could obtain his advice in their difficulty thought themselves highly favored. On several occasions he mesmerically cured people suffering from various diseases, though he refused to make a regular practice of this, saying that he could help only those cases which he was specially inspired to help.

So he lived on seventeen years, passing the evening of his life peacefully and contentedly, hale and vigorous and keeping all his faculties to the last. Mizar remained inseparable from him (she had of course accompanied him to Africa) and their devotion to one another was touching. When Mizar died in the year 16,793 he seemed scarcely to mourn her, saying that it was not worth while to sorrow over

so short a separation, as he knew he should follow her almost immediately. His prediction was justified, for he passed quietly away the following year, leaving behind him a great reputation on two continents. Two exactly similar statues of him were made, and were set up in the central halls of his two Univerities—in that in Africa beside that other statute of his earlier personality on the pedestal of which in his boyhood he had had his present name engraved. The same sculptor produced the

two statues, and each University presented one to the other with a suitable inscription. The story of the founder who had so strangely returned and recognized his work was repeated in Africa for centuries, though later, when the statues had disappeared, it became confused, and ran that he was a great magician who had preserved the same body for fourteen hundred years, and so had revisited the scene of his former labors.

DRAMATIS PERSONÆ

SURYA:	... <i>High Priest. Daughter: Saturn.</i>
MARS:	... <i>Toltec Emperor. Son: Herakles.</i>
MERCURY:	... <i>Wife: Brhaspati. Sons: Alcyone, Achilles, Selene. Daughters: Calypso, Orpheus.</i>
URANUS:	... <i>Husband: Selene. Son: Leo. Daughter: Mira.</i>
VENUS:	... <i>Wife: Osiris. Sons: Crux, Auriga. Daughters: Sirius, Mizar, Capella. Adopted Daughter: Helios.</i>
NEPTUNE:	... <i>Wife: Aldebaran. Sons: Pegasus, Berenice, Lomia.</i>
HERAKLES:	... <i>Wife: Saturn. Sons: Mercury, Venus.</i>
ALCYONE:	... <i>Father: Mercury. Mother: Brhaspati Brothers: Achilles, Selene. Sisters: Calypso, Orpheus. First Wife: Sirius. Sons: Bellatrix, Vesta, Neptune. Daughters: Vega, Aurora. Second Wife: Mizar. Son: Libra. Daughters: Proteus, Virgo.</i>
ACHILLES:	... <i>Wife: Helios. Daughters: Aldebaran, Ulysses.</i>
SELENE:	... <i>Wife: Uranus. Son: Leo. Daughter: Mira.</i>
BELLATRIX:	... <i>Wife: Ulysses. Daughters: Aquarius, Sagittarius.</i>
VESTA:	... <i>Wife: Mira. Sons: Melete, Regulus. Daughters: Tolosa, Polaris.</i>
VEGA:	... <i>First Husband: Leo. Son: Vajra. Second Husband: Pindar. Son: Iris. Daughter: Cygnus.</i>
ORPHEUS:	... <i>Husband: Ophiuchus. Sons: Aletheia, Fides, Phœnix. Daughters: Ausonia, Viola.</i>
ALETHEIA:	... <i>Wife: Aurora. Sons: Syra, Olympia.</i>

X.

There was much movement and excitement in the central city of the Fifth Race settlement in Central Asia. Svetadvipa, the White Island in the inland sea, whereon stood and stands Shamballa, the Sacred City, was, indeed, pervaded as ever by the solemn Peace which is the benediction of the high Presences that dwell there; but the adjoining city on the shore of the sea, taking its name from the Manu—Manu's City—was full of eager turmoil, for preparations were on foot for a great emigration, the greatest which we have so far observed. Once more the Manu had spoken and had demanded from Surya, the Deputy of the Mahaguru, the gift of his two sons, Mars and Mercury, to lead the vast host of emigrants. He had directed that the emigrants should be divided into three army-caravans, and should set forth on their march in three columns. One, forming the right wing, led by Corona—a warrior of iron will and extraordinary ability, but also of indomitable pride—was to cross the Himalayas through what is now Kashmir, and to find its way through the Panjab and the United Provinces* to Bengal; the central

*We use modern names throughout, as the old ones would convey no meaning to the reader.

and principal host, commanded by Mars—who was the head of the three armies—was to penetrate to Nepal through Tibet, and march from Nepal to Bengal; the third, the left wing, under Vulcan, was to make its way across Tibet to Bhutan, and thence to Bengal. Thus the three armies were to converge on Northern Bengal, and subjugate that country, making it their home.

This migration seems to have been one of special importance, and a very large number of now familiar figures were concerned in it. No less than ten who are now Masters are found playing important parts, to say nothing of Their many disciples who have followed Them through the ages. A great ceremony preceded the setting out of the vast hosts. In the Temple of the Sacred City on the White Island, in

the great Hall of Audience—with its massive chair hewn out of living rock, covered with golden mouldings that scarce allowed the rock to peep through—were gathered the most august of Figures. In the centre, in front of the chair but at the foot of its seven steps, towered the mighty form of Vaivasvata, the Manu, the typical man of the Fifth Root-Race. Clustering hair of dark brown shot with gold fell upon His shoulders, and the massive beard of like hue rolled, thick-curling, over His breast; eagle-eyed, with brows slightly arched and shadowing the eyes into darkness, save when the lids, normally somewhat drooped, were lifted suddenly and the eyes flashed out dazzlingly, compelling all who looked on Him to veil their gaze; the nose high and arched, the lips curved and set firmly. A King of men, truly; one whose word meant Law, whose lifted hand impelled or restrained at will.

Beside Him, on His right, stood the Mahaguru, His priestly Brother, the Head of the Religion of the Community. Stately and mighty also was He, but while the Manu breathed resistless Will and every gesture spoke of Rule, this Blessed One breathed Love most compassionate, and a Wisdom as pure and deep as the Manu's Will was mighty; His hair dusky as ebony, His eyes of darkest violet, almost black, His mouth tender, easily curving into a gracious smile. Seeking His name, we find many in the people's minds—as though reverence and love sought varied expression; often Pita, Deospita, Vyas, Sarvajnarshi, Sugata, Ravidas, Ushadas, Mahamuni, Jnanaraj—such are some of the names by which the people love Him. On the left side of the Manu stands Surya, with radiant hair and shining eyes—eyes that dwell with deep affection on His noble sons, the chief figures in the crowd facing the altar, which stands between the Heads of the Community and Their people.

They are clad with great magnificence; a long cloak of cloth of gold with heavy jewelled clasps falls around each, its folds

sweeping the ground and lying in tumbled golden waves around Their feet; the Mahaguru and Surya have, beneath this, long white robes of finest material; the Manu wears a doublet-like garment of rich crimson, reaching below His knees, the legs and feet bare. They are waiting, expectant, for the overshadowing presence of the Mighty Lords of the Flame, who are to appear to bless the departing hosts.

The Leaders of the army stand close to the ancient Altar, whereon each has placed his favorite weapon, mace, or axe, or sword, facing their Chiefs. Mars is in the centre, with his wife Brhaspati on his left, and Mercury upon his right. Mercury's wife, Saturn, is beside him, and by her, again, stands Vulcan. On Brhaspati's left is Corona, who had once in a previous birth ruled as an Emperor of the City of the Golden Gate in far Atlantis. A noble quartet of warriors they looked, with their stately wives, full worthy of them.

A group of children sat beyond the Altar, a little awed by the great Figures on whom their eyes were fixed; they were the children of Mars and Mercury; Jupiter, a noble boy of ten years of age, the eldest son of Mars, with his sisters Osiris, Uranus and Ulysses, his brother Siwa, a chubby boy of two, and in the arms of Osiris, the eight-year-old maiden, a baby boy, Viraj, who gazed with solemn eyes upon the Three. Mercury's eldest son was Selene, a thoughtful-looking boy, about the age of Jupiter, his arm thrown round the youngest girl, Mizar, a restless babe scarce twelve months old; his brothers Leo and Vajra sat, with arms round each other's shoulders; the sisters Herakles and Alcyone sat nestled together, little maids of five and three, for Alcyone had been born in 15,995, and Herakles was two years her elder and a little inclined to be protective of her junior. Another brother, Castor, was to complete the family, but he was born in Tibet on the way.

There is a great hush, for a single note rings through the great Hall, clear as a silver clarion, and a brilliant Light blazes out above the rock-hewn chair. The assembly bows down, for in the chair is seated

a marvellous Figure, dazzling, an embodied Power, and behind Him are three Others, only less great than He. They are the four Kumaras of Indian Scripture, the Lords of the Flame. "Go forth, my children, and do my work; my strength is upon you. Having wrought, return." The accents fall upon the hushed stillness; a hand is raised in blessing, and when the heads bent low in reverence are raised, the chair is empty and the Light is gone.

Surya stepped out and blessed his sons, who bent the knee before him, and then, stooping, raised the little Alcyone, his favorite grand-daughter, and drew close to him the sturdier form of Herakles:

"My little ones," he said, and his tender face grew gently solemn, "on a far rough way you go. Mothers of brave men you shall be, and fair women also shall call each of you 'mother.' Your race shall dwell long in the land and thither also you shall come again many times, to learn and teach. But this is the first of the lives of expiation, that old karma may be outworn, old wrongs made right. Death shall come to both of you together, in strange and violent way. In that hour, call on me and I will come to you, and the Light you have just now seen shall shine in the darkness then."

Little Alcyone hid her face in his neck and laughed softly; she did not understand, but she loved her grandfather; and Herakles looked up boldly, unwitting the gravity of the prophecy: "I shall call loud, so that you will hear," and Jupiter, who always called Herakles his little wife, said proudly: "I will take care of you."

Long and arduous was the journey, and many years had passed ere the three commanders met again. Corona found his way south fairly easily, as the road through Kashmir was known, and the people of the settled portions were not unfriendly. But on reaching the Panjab he fell out with the inhabitants almost from the beginning, and presently he had to fight his way through a hostile country. He besieged the great Toltec city, now under Aryan rule, where Mars had been betrayed some fifteen hundred years before, and at length reduced

it by starvation, and made its ruler swear fealty to himself; he next subdued Raviপুর—near the site of the modern Delhi—and established there one of his own officers as a tributary King; he pressed southwards, ever fighting and reducing his enemies to submission, till he had carved himself out an empire, with half a hundred tributary chiefs. Forty years had rolled away ere he reached Bengal, an aged warrior of over seventy years of age, to find Mars settled in Central Bengal, having founded and established his kingdom.

Vulcan had found his way through Tibet and Bhutan a good sixteen years earlier, had joined his forces with those of Mars, and in 15,953 had invaded Assam, and had there established himself in fairly peaceful possession by the time Corona arrived, in 15,952 B. C. Much, however, had happened ere that, and our hero, or rather heroine, is with Mars, and to her fortunes we must turn.

The route of Mars, on leaving Central Asia, took him in four years across the Great Range into Tibet, and he remained there for a full year, to rest the feebler members of his army-caravan, ere they began the toilsome road across the mountains to Nepal. During this time Castor was born, and much time was given daily to training the boys of the party in athletics of every sort. Jupiter was the leader in all manly exercises, and among the boys whom he formed into a troupe, which he trained in scouting and mimic warfare, we note his cousins Leo, Vajra and Selené, Vajra making up for his juvenility by his reckless daring and extreme activity—and their friends Albireo and Arcor. Alcyone, a girl between seven and eight, was a somewhat dreamy maiden, quiet and thoughtful, more apt to sit at home than to roam abroad. She would sing softly to herself the chants to the Devas of her people, and lose herself in visions as she sang.

At the end of the fifth year since leaving Manoa, the army started again on its way, and climbed slowly over the mountains which lay between Tibet and Nepal. It tried to follow the course of a mountain

torrent, pouring eastwards and southwards, but was constantly forced to turn aside when the river plunged into impassable gorges and foamed through ravines where the cliffs almost closed above it. There were many skirmishes with hill-tribes, but no serious fighting until two years later they approached Nepal, where Mars found himself obliged to divide his army, leaving half under Mercury to guard the huge entrenched camp, and going out himself with the remainder of his troops to subdue the country sufficiently to make a safe road for his people. He took with him his eldest son, Jupiter, and his young troop, Mercury specially bidding his son Vajra learn the soldierly duty of obedience. One attempt was made to rush the camp during his absence, but Mercury repelled it without great difficulty and with little loss of life. It is a pretty scene to see Mercury seated with his wife and sister-in-law, with Alcyone nestling on his breast, and a girlfriend Capricorn, Herakles' special chum, leaning against his knee, as he told them stories of Surya and the Mahaguru, and sometimes, speaking softly and low, of the great Kumaras whom they had seen ere leaving Manoa. Herakles was a more restless child, and her eyes would rove eagerly over the camp outside while her father was speaking, bringing on herself sometimes a solemn reproof from the more demure Capricorn. Osiris and Uranus also, with little Viraj, were interested auditors, while Ulysses was apt to sympathize with Herakles' wandering gaze.

Two years passed before the waiting camp again welcomed Mars, and joyous were the greetings which met the returning wanderers. He had secured a passage through Nepal, partly by fighting, partly by diplomacy, and the whole caravan set out, a couple of months later, in early summer. That winter they camped near the borders of Nepal, resuming their journey the following summer, and thus slowly they went forwards, marching during the summer, camping in the winter, and spending four weary years on the way ere they reached India itself.

Meanwhile the sisters had grown into

stately and handsome maidens, inheriting something of the beauty and grace of their father and mother. Herakles was now eighteen, and Alcyone sixteen, and Mars sought his favorite niece as wife for his eldest son, while the sweet ways and gentle eyes of Alcyone had won the heart of Albireo, Jupiter's brother-in-arms. Demure Capricorn had become the ideal of Arcor, whose own somewhat stormy nature found rest and refreshment in her gentle household ways, and the three pairs were married ere the army left its winter camp in 15,979 B. C.

Mars led his great host peacefully through the extreme north of Bengal that summer, and camped along a huge river when marching time was over. Here he determined to await the arrival of Vulcan and Corona, in order that their united forces might take possession of the land, and that he might there build up his kingdom. Another two years, however, elapsed before the approach of Vulcan was reported to him. Nothing whatever was to be heard of Corona, and after waiting for a third year, Mars, Mercury and Vulcan decided to press on without him. They left the women and children in an entrenched camp in northern Bengal (15,975 B. C.) while they marched southwards, taking with them Jupiter, Albireo, Selene and Leo, through a fertile but only thinly settled land, and at intervals the army stopped and threw up strong embankments, protected by deep trenches which seem to have become easily filled up with water, the water being thus drained away from a considerable surrounding area, which was readily cultivable, and afforded splendid grazing grounds for cattle. Mars detached at each of these settlements a considerable body of troops, leaving them orders to make broad and firm roads between the camps; after five years of this marching and building, he placed Vulcan in authority over the whole of the conquered land, directing him to return to the northern camp, taking with them all those who wished to settle down there with their wives and children, as well as a large force, sufficient to guard the great numbers that were to settle in the various camps estab-

lished in Bengal. He himself determined to continue his march southwards, and arranged to return to the place where they parted after another five years.

Vulcan accordingly started visiting all the settlements on his way north; he found them prosperous and busy, the scattered inhabitants of the country having entered into friendly relations with them, often taking service as cowherds, laborers and so on. He pressed on northwards till he reached the original camp (15,967 B. C.) and was joyfully welcomed by its inhabitants. He found a few newcomers there; before they had parted Herakles had given birth to a son, Beatrix, and a daughter, Canopus; Alcyone to two sons, Neptune and Psyche, while Capricorn had borne Arcor a daughter, a pretty little girl, Pindar, and a son, Altair. To these had been added Aletheia, son of Herakles, Rigel, daughter of Alcyone, and Adrona, son of Arcor. The three older children, Beatrix, Neptune and Pindar were of an age—eleven years old, having been born in the winter of 15,978—and were as inseparable as their mothers, while the remaining trio, Canopus, Psyche and Altair were equally fond of each other. Each little maiden had her two knights, Pindar being everywhere accompanied by Bellatrix and Neptune, Canopus by Psyche and Altair. A happy childhood was theirs, playing on foot and on pony-back, rough unkempt ponies, and gathering at eventide with their mothers, to tell of the day's delight, and to listen to stories of the land the mothers had left in childhood, above all to the story of the great Temple from the lips of Alcyone, and the august Figures their childish eyes had seen. Aletheia, Rigel and Adrona were but seven years of age, pretty healthy children, much petted by the uncles of the two first-named, Vajra and Castor, the younger sons of Mercury.

Vulcan gathered together all the families whose heads or elder members had followed Mars, and took them southwards, leaving each group with their long separated men relatives in the settlement where these were dwelling. Joyous were the meetings, saddened here and there by gaps in the family circles, when death had swept

away by disease or violence those who were not to meet again their loved ones upon earth.

Meanwhile Mars had gone southwards, and soon found himself engaged in a long series of skirmishes and battles, for the country he invaded was thickly populated with people of Atlantean blood, and as he approached the sea-board these became more warlike, and offered more resistance to his advance. At last, he had to fight a serious pitched battle, to which the King of the Orissa country had summoned all his hosts: his priests, followers of the Atlantean dark magic, had incited the troops to fury by fiery harangues, and had rendered them, as they believed, invincible by human sacrifices offered to their gloomy elemental deities in the huge temple near the sea which was the most sacred centre of their worship, a temple of unknown antiquity and cyclopean architecture of the Lemurian type, standing in what is now the town of Puri. In the dim recesses of that temple, on the night before the battle joined, the priests had gathered in unholy conclave, and with ghastly rites and furious invocations had summoned their dark deities to give battle to the radiant Devas of the Aryan invaders.

At daybreak the decisive battle began, and for five days it raged; Mars and Mercury led their hosts with dauntless valor, well seconded by their sons and their faithful friends, among whom Arcor was conspicuous for his reckless courage. Great was the slaughter, but, as the fifth day darkened into evening, the hosts of Orissa were in headlong flight and the victorious Aryans chased them southwards, and encamped for the night in the camp that their enemies had left. Mars appeared to have carried a charmed life, but all the other leaders were wounded more or less, and very weary were the hosts that slept.

Rising ere daybreak, as was their wont, strange and new was the sight before the eyes of those who, all unknowing, had camped near the sea-shore. Never had they seen before the broad expanse of ocean, and loud cries of wonder and of awe burst from these children of the desert and the

mountain as the huge plain of heaving waters burst upon their gaze in the dim twilight ere the dawn, and the waves rippled to their feet, making them start back in fear. Their leaders came out at the shouts of the soldiers, wondering if the enemy had returned in force. Transfixed they also stood, and, as they gazed, the eastern sky began to redden towards the dawn; they watched, breathless, and suddenly the crimson globe of the Sun flung itself upwards from the waters, as though it leaped from the bosom of the deep, and Mars and Mercury threw themselves upon their faces and the red rays blazed across the ocean, and the cry: "Samudra! Samudra!" rang from a hundred throats. The Sun had been Pushan, the Nourisher, Pantha, the Path, as he guided them over the deserts; now he was born of the sea, in the magical wonder of the dawning.

The neck of the resistance was broken, and Mars established the centre of his kingdom to the north of Orissa, in Central Bengal, leaving Jupiter, his eldest son, in charge of Orissa, with Albireo, Leo and Arcor as his lieutenants. He departed to keep his tryst with Vulcan, promising that Mercury should return, bringing with him the families of all left to settle in that part of his realm. Immediately after this Vulcan parted from Mars and invaded and conquered Assam, setting up there his kingdom with little difficulty.

In due course Mercury returned, bringing with him his noble wife, Saturn, and his sons Vajra and Castor, and his three daughters, Herakles, Alcyone and Mizar. He brought with him also Uranus, to be the bride of Leo, and Aurora to wed Selene. Arcor joyfully welcomed his fondly loved Capricorn and his sons Altair and Adrona.

And now came many years of hard work, the building up of a kingdom, interspersed with occasional wars of defence—wars of aggression were forbidden by the Ruler, Mars—skirmishes with the predatory bands, endeavors to conciliate the former owners of the country, and efforts to put down human sacrifices. The families increased in number: a son, Betelgeuse, and two daughters, Pollux and Hector, were born

to Jupiter and Herakles; Perseus and Ajax, two boys, and two daughters, Demeter and Algol, gladdened the tender heart of Alcyone. Among the children of Leo and Uranus we see Leto and Draco as sons, Centaurus as daughter. Selene and Aurora rejoiced in three sons, Wenceslas, Theseus and Polaris, and three daughters, Taurus, Arcturus and Argus. Arcor and Capricorn had one additional son, Spica, and three daughters, Capella, Crux and his children, bringing with him his sons Siwa and Viraj, and his daughter Ulysses. Osiris had married and could not leave her home. On this occasion Vajra and Ulysses were wed, and after much discussion, the parents decided to leave these two as rulers of Orissa, and to return themselves to the northern capital, taking with them Jupiter and his family; for Mars was very old, and wished to instal his eldest son upon the throne and retire from the world with Mercury and their wives. This was done, and Vajra and Ulysses were left in charge.

For a time all went apparently well, but a storm was gathering below the surface. Vajra did not show the skill in conciliation characteristic of Jupiter, and his measures, aimed to bring about good results, were sometimes harsh. In 15,937 B. C. a great religious festival of the old religion was to be held, and Vajra had, the year before, forbidden its celebration, knowing the danger of such a concourse, excited by sacrifices and incantations. Herakles had come to spend some months with Alcyone, for the twain were not happy when apart, and she—having become learned in the deeper knowledge of the Atlantean White Magic and having wedded it to the worship of the bright Gods worshipped in her ancient home—began teaching this mingled philosophy and religion to the younger men and women of her brother's kingdom, and she included in her classes some of the younger priests of the dark Atlantean faith. This was to strike a deadly blow at the still powerful priesthood, and ere long the mutterings of hatred grew deep and angry. As the months passed, the growlings grew louder, and a conspiracy was formed to attack the house of Albireo, where Hera-

kles and Alcyone were living, while he was away on a projected journey with Vajra to a distant part of the country. The priesthood resolved that the forbidden celebration should take place, and with victims nobler than the common herd; and they diligently circulated rumors that a rising was to take place in the district whither Vajra and Albireo were going. The result of this skillfully planned deception was that Vajra took with him the main part of his army, leaving a comparatively small force under Arcor to preserve order and defend his household. It was B. C. 15,937 and the high day, or rather night, of the forbidden festival was near. The early morning dawned clear and cool, but scattered groups might be seen slowly converging to a centre, and that centre the house of Albireo. The groups coalesced into a crowd; the crowd grew in number and denseness. Presently a deep changing note clashed into the quiet: it was the note of the great bell of the temple, unheard for long, the bell that no longer might be sounded. The roar of the crowd answered the brazen voice of the bell, and in a moment a riot had broken out. The house of Albireo was broken into, the guards slaughtered, and in front of the crowd, as it surged inwards, towered the tall gaunt form of the Atlantean High Priest, Scorpio, on whose head a price had long been set, and who had lain hidden in the underground vaults of the temple, known to none but the initiated priesthood. "Ya-uli! Ya-uli," shrieked the mob, half-deeming him risen from the dead, and frenzied by religious excitement. A slow stern smile curved his iron lips as he heard his name re-echo, and turning, he waved back the yelling mob, and they stopped, silent. "Wait, children of the Lords of the Dark Face; your day has come. I go to bring forth the accursed, the women of the barbarians of the North, who have crushed your worship and closed the temples of your Gods. Aiyo! Aiyo! the Lords have arisen; they cry for blood, and blood shall they have. Slay! slay all but the two women who are theirs. They are mine, as the Priest of the Gods who drink human blood and devour human flesh. To-night

shall their thirst be slaked and their hunger appeased. Aiyo! Aiyo! I have said!"

Into the house he stalked, grim as death and stern as an incarnate Hate. At the first alarm Arcor had sounded his conch to summon his men, and, as they flung themselves into the passages and held the stairways, a fierce but hopeless combat had ended in their extermination. Arcor himself had rushed to the private entrance into the ladies' apartments, had struck down the priests who led the crowd—Ya-uli cautiously withdrawing till the way was clear—and had battled desperately, though alone, to bar the road. He fell, pierced by a score of wounds, and the Chief Priest stepped over his body to his prey.

Alcyone and Herakles were at their morning worship when the crash of breaking doors told them of danger, and as they rose, two tall stately women—Herakles, now at the age of sixty, crowned with silver hair, and Alcyone with dark tresses, silver-streaked, falling below her waist—the door of their worship-chamber burst open, and the tall Priest stood on the threshold. The two women faced him, a proud interrogation as to such intrusion spoken by the uplift of the noble heads, the gaze of the steady eyes. "Come, ye accursed! the day of your oppression is over; the night of your doom is near. Come, for the Dark Lords call. I am their messenger of vengeance." Herakles threw her arm round her sister's slighter form: "Priest! you threaten those who know not fear. Begone! invite not death." A harsh laugh grated on the air: "Death, woman. I give it, I do not accept it. Come forth: you are mine."

He made a gesture to some priests behind him; they came in and seized the women by the arms, drawing out cords to bind. "Bind not!" said Herakles. "We shall not flee. Come, dearest, come. Our father's daughters know how to die." Alcyone glanced up at her sister, an angelic smile upon her face: "I am ready, sister beloved." And they moved slowly forward, surrounded by the priests, through the passages strewn with the bodies of the dead. Unblenching they went through the seeth-

ing crowd, which yelled at them, shook clenched fists as they passed, and would have torn them in pieces had it not been for the priests they feared. Slowly they went onwards through the city to the place where yawned widely the mighty open gates of the temple, with long aisles of dark pillars glooming away into darkness. White-robed, fair-skinned, the two sisters looked like angels of light amid the tossing crowd of dark faces and dark bare arms flung high in air. At the gate the priests turned and Ya-uli spake: "To-night, four hours after sunset, the gates will be opened; let all the children of the Lords of the Dark Face come to their festival." The gates clanged together, and Herakles and Alcyone were past all earthly help.

At first, no harm was wrought on them; they were offered rich food and wine, but would not eat. Only fruit would they take, and a drink of milk. Then commenced a long persuasive talk; Ya-uli strove to win their promise to take part in the worship of the Dark Gods that night, pledging himself that they should return home in safety if they would thus purchase life with dishonor. In his false heart he meant to slay after they had worshipped, but he longed to proclaim them renegades to their own faith and so win credit for his own. Uselessly he strove against their steady will, and in wrath at last he bade the priests take them to the gloomy centre of the temple, and leave them there awhile.

A dread and awful place it was in which they were left. Dim shapes, some red, some black, some sickly grey, were half visible through the gloom. Low moans, as of something in pain, came, dully muffled, to their ears. "Herakles," whispered Alcyone, "are these things alive or dead? They make me shudder." "Darling, I know not, but living or dead, they cannot hurt the soul." They whispered to each other in the gloomy cavern, spoke of home, of husbands, of children, and then of the days of happy childhood, and the glorious vision of the past. "I think the time has come," said Alcyone, "and we shall see our grandfather again." "And the Light!" breathed Herakles.

It was ten o'clock, and a dense crowd

filled the huge dark building, silent, expectant, awe-struck. At a sign the two women were seized, and lifted up on a high altar, in view of all, and a lurid light, blood-red, shone out, none could say whence, and threw the awful figures around into grim semblance of life. There was a sound of rending cloth, and the robes of the two women were torn from them, and the fair white bodies shone out nude and shrinking. A low cry of horror burst from them, and then Herakles threw up her proud head and flung her arms around her sister, striving to shield her from the gaze of the rough crowd: "You shame your mothers, men, in shaming us," she cried and then stood silent. "Look at them," called the Priest, "before the Dark Lord feasts upon them. When next ye see them, he shall have had his fill." And then the light faded, and the crowd filed out, to wait for the rites that none save priests might see and live.

How tell the horrors that ensued: flames rose from surrounding altars, and shrieking captives were led in, and the fire fed with fat skinned from their living bodies till the flames roared high; then their blood was set flowing and caught in iron vessels, and set to boil in huge iron pots, and poured upon the images set in the circle round; foul creatures of the slime, huge spiders, monstrous scorpions, fed on the remnants of the mutilated bodies; and presently one after another of the images woke into awful life, began to stir, to slip downwards from their pedestals, obscene shapes of unimaginable horror, and crawled and writhed towards the central altar where Alcyone and Herakles still stood, clasped in each other's arms. "Fly! Fly!" yelled the priests, "the Dard Lord is coming, and his hosts are here!" and they tumbled over each other in a mad rush to escape from the Terror they had invoked.

Out of the darkness loomed a gigantic face—a face of power majestic, of pain and wrath too deep for words, of intolerable weariness and despair. A mighty hand was waved, just visible by its own dull glow, as of hot iron half-quenched, and the fearful figures rolled up around the altar and reared up red gaping mouths and hairy tearing claws. Then rang out the voice of Herakles, loud and clear: "Suryadeva, Suryadeva, Mahapita, come, oh! come!"

And there, in the midst of all the horrors, there shone out the Light on which the children's eyes had rested, and beneath it the radiant form of the Surya they knew, with tender eyes and outstretched arms; and with a sob of joy Alcyone sprang forward, and her body dropped lifeless on the altar. And all the horrid shapes shrivelled into nothingness, and lay about like the cast-off skins of snakes, and the pillars broke, and the cavern walls fell in, and the bodies of the sisters had for tomb the mighty temple of the Lord of the Dark Face.

And that night in Puri, there was fear and trembling; for earthquakes rent the ground, and a huge tidal wave came rushing from the sea. But they who cowered in terror, and they who, remembering the two sisters, wept for their awful fate, they knew nothing of the outstretched arms that had carried them home, cradled on the Bosom that is to become the Refuge of the world; they knew nothing of the Light that had turned into heaven the darkness of that hell.

Of the vengeance Vajra wrought when he returned and of the grief of Jupiter and Albireo, there is here no room to tell. And it was all over very long ago.

DRAMATIS PERSONÆ

THE LORDS OF
THE FLAME: } *The four Kumaras.*

THE MANU: ... *Vaivasvata.*

THE MAHAGURU: *Vyasa. Head of the Religion of the Community.*

- SURYA: ...*Deputy of the Mahaguru. Sons: Mars, Mercury.*
- MARS:)
 MERCURY:)
 VULCAN:) *Leaders of the army.*
 CORONA:)
- MARS: ...*Wife: Brhaspati. Sons: Jupiter, Siwa, Viraj. Daughters: Osiris, Uranus, Ulysses.*
- MERCURY: ...*Wife: Saturn. Sons: Selene, Leo, Vajra, Castor. Daughters: Herakles, Alcyone, Mizar.*
- JUPITER: ...*Wife: Herakles. Sons: Beatrix, Aletheia, Betelgueuse. Daughters: Canopus, Pöllux, Hector.*
- VULCAN: ...*Wife: Cetus. Sons: Procyon. Daughters: Olympia, Minerva, Pomona.*
- ALCYONE: ...*Father: Mercury. Mother: Saturn. Brothers: Selene, Leo, Vajra, Castor. Sisters: Herakles, Mizar. Husband: Albireo. Sons: Neptune, Psyche, Perseus, Ajax. Daughters: Rigel, Demeter, Algol.*
- SELENE: ...*Wife: Aurora. Sons: Wenceslas, Theseus, Polaris. Daughters: Taurus, Arcturus, Argus.*
- LEO: ...*Wife: Uranus. Sons: Leto, Draco, Fomalhaut. Daughters: Centaurus, Proserpina, Concordia.*
- VAJRA: ...*Wife: Ulysses. Sons: Clio, Melpomene, Alastor. Daughters: Irene, Sirona.*
- CORONA: ...*Wife: Orpheus. Sons: Cassiopeia, Aries. Daughters: Andromeda, Elsa, Pallas.*
- ARCOR: ...*Friend. Wife: Capricorn. Sons: Altair, Adrona, Spica. Daughters: Pindar, Capella, Crux, Gemini.*
- SCORPIO: ...*Atlantean High Priest (Ya-uli.)*

From *Theosophist*,—C. W. Leadbeater.
 (To be continued.)



DEATH OF COUNTESS WACHTMEISTER

The passing of the Countess Wachtmeister removes from the physical plane for a time one whose activity in the Theosophical Society began in the early years of the movement.

We have a little record of her early life given us by the Countess herself, which is of interest as history. Her maiden name was Constance Georgiene Louise De Bourbel De Montjuncon. She was born March 28, 1838, in Florence, Italy, her parents being Marquis De Bourbel, formerly in the French diplomatic service, and Constance Bulkley. The De Bourbel family is one of the most ancient in France. Originally from the south of France, they settled in Normandy about the year 939 A. D. and have thus a long line of ancestors, among whom several were distinguished in French history, especially Raoul De Bourbel, who lived in the reign of Louis XIV. Constance De Bourbel lost her parents at an early age, and was sent to England to her aunt, Mrs. Bulkley of Linden Hill, Berkshire, where she was educated and lived until her marriage in 1863 with her cousin, Count Wachtmeister, then Swedish and Norwegian minister at the court of St. James. There she resided for three years, when her husband was called to Copenhagen as minister to the Danish court, and then, after two years, the count being nominated as minister of foreign affairs, they took up their abode at the official residence in Stockholm. The countess was then created a "state lady of the land" by the king and was the last to receive this distinction, as the title then became extinct. Her husband died in 1871.

Coming into intimate association with Madame Blavatsky in 1884, the Countess soon found in Theosophy a full explanation of the continuous phenomena in herself of clairvoyance and clairaudience, reasons for which she had vainly sought in spiritualism. All her deepest problems of life found solution in Theosophy, and from that time she devoted her whole life and fortune to the service of H. P. B. and

to her own Master, who is the Great One known as H. P. B.'s Master. She was constantly with Madame Blavatsky during the years in which *The Secret Doctrine* was written, and her "*Reminiscences of H. P. B. and the Secret Doctrine*" abound in details of the remarkable phenomena connected with the preparation of that stupendous work.

To her, also, is due the credit for the successful establishment of the Theosophical Publishing Society in London. The T. P. S. had been organized to publish *The Secret Doctrine* and other Theosophical books and magazines, and had become seriously involved financially. H. P. B. asked the Countess to assume the debt and to take over the business and see what she could do with it. For eight years the countess worked at it as hard as any of her employees, and at the end of that time she gave the T. P. S., with re-established credit and \$5000 in the treasury, to Mrs. Annie Besant and Mr. Bertram Keightley.

The Countess then began her lecturing tours, visiting and working, again and again, in all the countries in Europe, as well as in India and America. To members of the American Section the chief interest in this great life centers in what she has done for America. We of the American Section owe her a great debt; she has made a strong link with us which will reassert itself when she returns anew to physical work. Between the years 1894 and 1900 she crossed the United States from coast to coast many times, lecturing, organizing, meeting people of all grades of society in her simple, matter-of-fact way, and having the spreading of theosophical ideas as her one thought.

When, in 1895, the American Section was left with but fourteen branches, the Countess offered her services as organizer, which the American General Secretary gladly accepted. At her own expense, carrying with her always a supply of books for sale and for free distribution, she met and conquered the opposing difficulties with a spirit we can never cease to admire. Unknown, unheralded, often with the town crier the only means of advertising, some-

times left at lonely, locked-up stations at midnight by belated trains, with all her baggage of books, etc., dumped out on the dark platform and with no house near; hotel accommodations often of the crudest and almost unendurable; yet through all these difficulties this indomitable character trudged her way with a steady persistence which our coming lecturers and organizers may well emulate.

In 1896 she organized twelve branches, besides visiting all the existing old ones, and helping to build them up. In some places, as in Chicago, for instance, where she gave a course of paid lectures, she handed over the profits, some sixty-five dollars, to the Chicago Lodge. She lectured in every town where there was a possibility of finding hearers, even though organization was impracticable. In one trip to Little Rock and Hot Springs, Arkansas, Dr. Burnett accompanied her. At the latter place she was helped in securing large audiences by three very earnest and loyal theosophists, Mr. and Mrs. C. H. Van der Linden and their son, then living there. Some fifteen dollars worth of books were sold, and many people were interested in the truths of theosophy. Dr. Burnett, then a young student in theosophy, asked the

Countess if it was consistent for a theosophist to retain a distinctive title, such as countess, or doctor. She replied that for herself she would gladly drop her own, and be known, as some are now, by the name of some virtue, with the title of Sister, but she had found that people would often be drawn to hear about theosophy, attracted by her title, so she had consecrated that, also, to her Master's use.

On one of her later trips from Europe to California, the Countess landed in New York while Dr. Burnett was doing theosophical work there and in Philadelphia. Mr. and Dr. Chidester, though absent from home at the time had, with that rare grace of hospitality which obliterates the distinction between mine and thine, offered the use of their home to Dr. Burnett while she was in Philadelphia. Dr. Burnett asked the Countess to accompany her and participate in the kindness of these good friends. The Countess gladly accepted and stayed several days, holding a number of meetings for members, especially urging upon them the necessity for co-operation.

Now the present life work of this great and simple and most devoted soul has ended. May perpetual light shine on her.

—R. A. Burnett,

—Mary W. Burnett.

CORRESPONDENCE SCHOOL.

PATH OF DISCIPLESHIP.

Questions: 1. How are the three aspects of the Logos used as a basis for the classification of human activities? 2. State what various activities come under each head. 3. What conditions does the author point out as showing that a new departure must be made along all these lines. 4. Point out some of the changes likely to be brought about by the spread of Theosophic truth along its lines of (a) religion, (b) philanthropy, (c) education, (d) science, (e) philosophy. 5. What step in human development will aid in producing these changes? *Send answers to Miss Anna de Leeuw, 2096 Stearns Rd., Cleveland, Ohio.*

QUESTIONS ON MAN AND HIS BODIES (Pages 73-80)

1. Explain the automatic action of the mind body. 2. How could you help the growth of the mind body? 3. Describe the causal body and tell something of its functions. 4. What is the relation between the causal body and reincarnation? 5. By what method is the causal body aided in growth?

Answers to be sent to Mrs. Addie M. Tuttle, Anaconda, Mont.

For questions on "Esoteric Christianity" see page 829.

PLATO.

Plato was born in Athens in 427 (B. C.) and came from a distinguished and prosperous family. Endowed with every talent, physical and mental, he received a careful education, and became familiar at an early age with all the scientific theories that interested Athens at that time. The political excitement of the time made the youth desire a political career. On the other hand the rich artistic development of the time was irresistibly attractive and Plato was led to try poetry in many of its forms. Both Plato's political and poetic longings appear to follow him in his entire philosophy; on the one side in the lively, although changing interest that his scientific work always shows in the problems of statecraft, and on the other in the artistically perfected form of his dialogues. But both are subordinate to his entire absorption in the personality and teaching of his great master, Socrates, whose truest and most discriminating pupil he remained for many years. Concerning the time when he became acquainted with Socrates, an acquaintance which certainly eclipsed all the early early interests of his youth, there is nothing very definite to be said. If he were then, according to Hemodorus, twenty years old, there remained very little room for his poetic attempts, which ceased when he began philosophy. It is probable that Plato had formulated the content of the separate conversations in the earliest dialogues during Socrates' life.

After the death of Socrates Plato went first, with other pupils of the master, to Euclid at Megara. He soon after began a journey which took him to Cyrene and to Egypt, and he seems to have returned to Athens 395 B. C. About the end of the first decade of the fourth century he began his first tour to Magna Graecia and Sicily, which not only brought him into personal touch with the Pythagoreans, but also led him to the court of the elder Dion of Syracuse. Here he was in close touch with Dion and was thereby drawn into the strife of political parties which ruled the

court. Matters became dangerous for him for the tyrant grew hostile and treated him as a prisoner of war. He delivered Plato over to the Spartan ambassador who sent the philosopher to the slave-market of Ægina, where a man from Cyrene bought his freedom. About 387 B. C. Plato returned to Athens and founded his scientific society soon after in the Academy, a gymnasium. Here to a continuously increasing band of friends and youths, he imparted his philosophic theories, sometimes in dialogues and sometimes in longer discourses.

The philosopher allowed himself only twice to be drawn away from his teaching in the Academy, which lasted through the entire second half of his life; and then only through the hope of fulfilling his political ideas. After the death of the elder Dionysius he sought to influence the younger Dionysius. He had no success in the first attempt in 367 B. C. and the third Sicilian journey in 361, brought him into great personal danger again. Only the energetic effort of the Pythagoreans seems to have saved him.

Plato died in 347 B. C. in his eightieth year. He was revered by his contemporaries, and praised as a hero by posterity. He was a perfect Greek and a great man—one who united in himself all the excellencies of bodily beauty with intellectual and moral power. He also ennobled the esthetic life of the Greeks with a depth of spirituality which assured him an influence for a thousand years.

From Dr. W. Windelband's *History of Ancient Philosophy*.

Summary of Plato's Philosophy

The philosophy of Plato is the science of *Ideas*. (1) The Ideas are *real* beings; (2) The Ideas are *more real* than the objects of sense; (3) The Ideas are the *only* true realities; the objects of sense possess a merely borrowed existence; a reality which they receive from the Ideas. The

Ideas are the eternal patterns after which the things of sense are made; the latter are the images, the imitations, the imperfect copies.

The world of sense is the copy of the world of Ideas; and conversely the world of Ideas resembles its image; it forms a hierarchy. In our visible world there is a gradation of beings from the most imperfect creature to the perfect, sensible being, or the universe. The same holds true of the intelligible realm, or the pattern of the world; the Ideas are joined together by means of other Ideas of a higher order, constantly increasing in generality and force, until we reach the top, the last, the highest, the most powerful Idea or the Good, which comprehends and contains all creatures.

The Ideas of Plato form a unity or organism. He speaks of the heavens as their abode, whither we must rise in order to contemplate them in their divine purity. But this heaven is not a part of the physical universe; the home of the Ideas is the mind.

If the Idea is the absolute, what is God, to whom Plato often refers, and, as it seems, refers in different senses, sometimes using the plural sometimes the singular? In the *Timæus*, the Creator is spoken of as the eternal God; his immediates (the stars and the celestial spirits) are called gods; and the sensible universe is a god in the process of becoming. But even this highest God does not seem to be absolute; in creating the universe he contemplates the eternal, which is the Idea, or the Good, which serves as his model. Hence he is dependent on the Idea as the copyist depends on the pattern which he follows. God and the Idea are so closely identified in Plato that it seems at times as though God depended on the Idea, at others as though the Idea sprung from God as the eternal source of things. There cannot be the least doubt that the God of Plato is the absolute of the Good. Does that mean that because his god is an Idea he is not a reality? On the contrary; because he is an Idea, and *nothing but an Idea*, he is the highest reality.

The absolute Idea, and with it all the other Ideas, are original endowments of the mind; they form its very essence. They are at first latent in the mind and we are not conscious of them. The senses show us their external copies, and, to a certain extent, *remind* us of the originals existing in us. Sensation *provokes* Ideas, it does not *produce* them. Its function consists in recalling to our minds the *a priori* Ideas which we possess without suspecting it. Moreover the senses are deceptive; instead of revealing the truth they keep it from us. Reasoning is the only road to truth and this springs from love. The love of truth is but a particular form of the universal love. The homesick soul, living in exile in the world of sense, fervently longs to be united with the absolute, to come face to face with the principle of light and truth. This pure and holy desire seeks for satisfaction in earthly emotions, in friendship and esthetic pleasures; but the human embodiments of the Idea, or the material incorporations of the Idea in art, do not satisfy it. It has need of the pure Idea, and this it strives to contemplate directly, by means of pure thought. The love of truth is peculiar to the man who is filled with light from on high.

God is life, and life must create life. Hence God must create; the Idea must reproduce itself. In so far as it is the highest reality, it is also the highest activity, the *being* that communicates itself to non-being. Hence the Idea becomes a creator, a cause, a will, a plastic principle, in reference to non-being, which becomes *matter*, as Plato's successors would say. Matter is the condition of the creative activity of the Idea and therefore co-eternal with God. The eternity of matter does not detract from the supreme majesty of the Idea; the Idea continues to remain the highest being, while the eternal existence of matter is equivalent to eternal non-being. But though eternal does not limit the idea, it does limit its operation in the universe. It is passive, but its passivity does not consist in absolute non-interference. It is formless and unlimited and

therefore opposes and resists the form, limitation and *finish* that the eternal artist desires to give it; this resistance manifests itself as inertia, weight, disproportion, ugliness or stupidity. It is the primary cause of the imperfection of things, of physical and moral evil, as well as their instability, their constant change, and of all that is uncertain, perishable and mortal in them.

From the union of the ideal or paternal principle with the material or maternal principle springs the cosmos. This cosmos has (1) a body governed by necessity; (2) a rational content, a purpose, a final goal for which it was made; (3) a soul, a mysterious link which unites the contrary principles in the cosmos, and whose function it is to subordinate the material world to the Idea, to subject brutal necessity to reason, to adapt it to the final purpose of the Creator. The mind of the universe, that is, the purpose revealed in its organization is the most perfect possible reproduction (realization, we would say) of the Idea of the Good. Finally, the soul of the world consists of Number, subjects chaotic matter to the laws of harmony and proportion.

The human soul, like the world-soul from which it emanates, contains immortal and mortal elements. The immortality of the intelligent soul follows (1) from its simplicity, which renders all decomposition impossible; (2) from the goodness of the creator; (3) from the fact that it is the very principle of life. Its immortality is also proved by the philosopher's desire to be freed from the body and its fetters, and to come into direct communion with the intelligible world; by the fact that life invariably and universally produces deaths, and death a new life; by the pre-existence of the soul, which is demonstrated by the assumption that the soul has existed before the body, therefore why should it not exist after its decomposition; by the relation existing between the soul and the Ideas (it conceives the intelligible, and must therefore be homogeneous with it and akin to it, that is, immortal like its object; and finally, because it controls the body, which

would be inconceivable if it were but the resultant of the bodily functions.

Plato finds the highest good, not in pleasure, but in man's most perfect likeness to God. Justice is the fundamental virtue, the mother of the virtues belonging to the *three souls*. For the intelligence it consists in the correctness of thought; for the will, in courage; for the sensibility, in temperance. Piety is justice in our relation to the Deity.

Man must be educated in order to attain justice and through it become like God. Justice is realized only in the collective man or in the State. Plato's ideal State embraces three parts or classes; (1) the philosophers, who constitute the legislative and executive power, the ruling class; (2) the warriors, or militant class; (3) the merchants, artisans, agriculturists and (4) slaves, or servant class. In order that the State may form a real unity, particular interests must be merged in the general interest, the family must be absorbed in the State, the individual must cease to be a proprietor. The State educates the children. Up to the age of three the education of the child consists solely in caring for the body. From three to six its moral education is anticipated by the narration of myths. From seven to ten gymnastics. From eleven to thirteen reading and writing; fourteen to sixteen poetry and music; sixteen to eighteen mathematics; eighteen to twenty military exercises. When the twentieth year is reached the State makes its first selection among the young people, choosing such as are fitted for the military career, and such as are qualified for the government. The latter make a study of the different sciences until they are thirty years old. A second selection is then made. The least distinguished enter upon the secondary positions of the administration; the others continue the study of dialectics for a number of years, and crown their education with ethics. After they have been introduced to the knowledge of the highest Good they are capable of assuming the most exalted duties of the State. The latter is essentially a pedagogical in-

stitution, whose mission is to realize Goodness and Justice on our earth, and will not therefore tolerate art itself, except in so

far as art is a means of education and is employed in the service of the Good.

From Weber's *History of Philosophy*.

—H. G. Crawford.

THE OBJECT OF THE T. S.

Often our study-classes are composed of those who are for the first time interested in Theosophy, and a frequent inquiry is, what is Theosophy? What is its object? The leader of such classes needs to be ready with an answer.

First—It is an organization projected to form a nucleus of universal brotherhood. A nucleus is a body about which anything is collected. Having inherent vitality, it has the power of attracting to itself those of like nature. Two thousand years ago our Lord gave to us the best law of Brotherhood in His grand summary of the teachings of the Bible: "Thou shalt love thy neighbor as thyself." How do you love yourself? So much that you like your neighbor to put the best instead of the worst construction of interpretation upon your words and deeds. We are advised by Mrs. Besant to form the habit of noticing our thoughts now and then and if we find them in opposition to this law of our Blessed Lord, at once to correct them. If the thought be one of fault-finding concerning a neighbor, immediately put in its place a thought of some virtue of that person, thereby killing out the vice of fault-

finding by starvation and by building into the character the opposite virtue.

All thoughts and feelings may be classed under the two heads Love and Hate. I have found it a good plan to keep a little chart in a conspicuous place where it will often catch the attention and notice under which head the thought belongs which is at the time occupying the mind. We are often astonished as we analyze our thoughts and feelings fairly and impartially, that we are forced to place them under the last instead of under the first head. Love is the constructive power, "the fulfilling of the law" hate the destructive power.

Without distinction of race, creed, caste or color, as we learn to look upon ourselves and our neighbors as souls instead of as bodies, as we learn to identify ourselves with the life rather than with the form in which that life is for the time expressing itself, the difficulties of race—prejudice and hatred and the feeling of race superiority fall away. "You are as good as I am," is Brotherhood. "I am as good as you are," is Anarchy.

—Julia M. Hyde.



BUILDING CHARACTER.

Earnest theosophists are now changing their characters with great rapidity as they pursue with determination the life of soul development. This is for the reason that so much help is being given, as is made possible by the fact that the darkest phase of the Earth's life is past and that all spiritual efforts more easily effect their purpose. This help may be given because the need of the world is great and because the great plans of the mighty past are beginning to reach their culmination.

The remarkably clear article by Helios (March *Theosophist*) gives a clue to one phase of the subject of the altering of character by a voluntary process. The long-continued effort to bring about changes of an upward trend inevitably succeeds because it is in harmony with the law. Any aspiration for the improvement of character is followed for those who know something of the divine wisdom, by an inevitable reaction upon themselves. They soon find opportunities to test their resisting power to various forces which represent the antitheses of lines along which they should develop. If successful in struggling against these forces they gain greatly in strength. They are aided in their effort in many ways that they may not know about. Even their apparent failures are but temporary, their denials of the principles of the law unheeded.

The remarkable fact that many will renounce devachan is explicable only on the ground that some compensation will be found, some method by which the soul will be given the needed rest. Perhaps the intenser soul life when the man is outside his

physical body in sleep will suffice. The fact that the long heaven-life is not lived out will be used to shorten the period of character building, the ego being strongly aided to learn in his personality the extent of the illusions by which the personality is surrounded. At the same time the bodies are developed rapidly by the invisible helpers under the direction of the Masters so that the ego can express himself more strongly and freely.

Opportunities for service are being provided in such abundance that no one need lack a place. The conditions are such that thousands need to be informed of the theosophic explanation of phenomena the occult nature of which is everywhere recognized. The character of the new era and the nature of the work to be done are so different from those of the earlier decades of the Society's work that many theosophists who have spent the major part of the present incarnation in participation in its activities are aghast at the change. It is in these altered conditions that so many ways may be found for the rapid development of the phases of character needed for the greater work of the future.

A clear perception of the needs of the hour insures successful entry into the broad and swift streams of spiritual force which are now so easily perceptible.

Besides earnest efforts to add to the Society's membership those who appear to be ready for its teachings in their entirety there is the great work of preparing for the coming of the Christ by spreading the doctrines of karma and reincarnation, and the aiding of masonry, twin sister of theosophy, which one day shall be the foundation for a new religion.



CONVENTION NOTES

The twenty-fourth annual Convention of the American Section of the Theosophical Society was held in Chicago on September 11th, 12th, and 13th. Convention met as in the two preceding years in the Assembly Hall of the Northwestern University Building at 87 Lake Street. The attendance of the delegates was unusually large, ninety-six lodges being represented by delegates or proxies. Delegates were present from New York, Boston, Philadelphia and Norfolk, Va., from the eastern states, and from Seattle and San Francisco on the western. Three came from Texas, and one from Alberta in the Dominion of Canada.

Some of the delegates had taken part in the four weeks of the Summer School that closed as Convention began, and enthusiasm was at its highest at the opening of Convention. The official part of Convention began on Sunday morning, Sept. 11th, but as a matter of fact Convention activities began on the Saturday afternoon preceding. From three to five there was an informal reception to members and delegates in the Assembly Hall, in spite of the bustle and preparation for the evening's work. The formal reception was from 8 to 8:45 in the evening. The large hall was thronged, and at 8:45 the chairs were arranged in rows, and members and visitors prepared to listen to the brief mystical play in three acts, entitled "The Promise of the Christ's Return," written by the General Secretary, and already published in last year's Christmas number of the *Messenger*.

A small platform was erected as a stage and curtains were arranged so as to open and close. Except for flowers and ferns there was no decoration or stage setting. The background was the natural wall of the hall. As with the Shakespearean plays performed by the Ben Greet players, simplicity marked the performance of the play. The three characters, a Jewish Rabbi, a Roman Soldier and an Egyptian student, of the time of Christ, were taken by Messrs. D. S. M. Unger, William Brins-

maid, and C. Jinarajadasa, respectively the secretary, vice-president and president of the Adyar Lodge of Chicago. They were in costumes appropriate to their parts, the Rabbi in rich flowing yellow robe and turban, the Roman in red toga, and the Egyptian in white.

The story of the play is as follows:

The three young men of the play have been attending the sermon upon the Mount of Olives by a certain Jesus of Nazareth, who has created great stir and confusion among the people of the country by spreading teachings not approved by the Jewish priests and the Roman government. Abraham and Seti have been acquainted for some time, and, discussing the sermon, accost the Roman, Julius, who also has heard the speaker, asking his opinion. Though his dignity is at first a little ruffled, he softens in a few moments and makes with them an acquaintance which becomes lasting. The first act is taken up with a discussion of Jesus' doctrine and methods, of which all have but an imperfect notion.

The second act relates in discussion the miracle of Lazarus' raising from the dead and the subject of the rationale of the wonder-working. Fears are also expressed for the safety of Jesus.

The third act shows how, after the pathetic death of Him Whom all now recognize as Master, the hardy Roman, Julius, joins the band of Jesus' disciples. The surprising promise is announced that the Master, after ages have passed, will again be among men to teach them.

The performance began with a piano solo, and at its conclusion the curtains were drawn open, and the first act began. Immediately at its end, and as the curtain closed, the music was resumed, and at the close of the music began the second act.

The acts, thus joined together by musical interludes, were performed without any interval of waiting, and at the end of the third and last act an Adagio of Beethoven closed the play. The audience was re-

quested not to applaud, so as not to mar the sacred character of the play. With the music, the little play took only thirty-five minutes for its performance. The musical numbers before and after each act were rendered by Mrs. Clare Osborne Reed, the Director of the Columbia School of Music of Chicago.

Members and visitors were deeply impressed with the final tableau of the play, and all felt more or less the significance of the last words put into the mouth of the Egyptian, proclaiming the coming of the Great One, "In His name shall all be done. Blest we if we may be of those on earth in that fair time. So speed that Day. His will be done."

The official activities of Convention began on the Sunday morning. At a little after nine the General Secretary called the Convention to order, and the regular routine of work was gone through. Mr. A. P. Warrington of Norfolk, Va., was elected Permanent Chairman. At certain parts of the proceedings much animated discussion took place. The full report of the business transacted by Convention will appear in the next number of *Messenger*.

Dr. Weller Van Hook was elected General Secretary, there being no other candidate. On the Executive Committee were elected Messrs. A. P. Warrington, F. J. Kunz of Freeport, Ill., Thomas H. Talbot, of Oakland, Cal., and Eliot Holbrook of Kansas City, Mo.

In the General Secretary's Report it was announced that on the first of September this year there were on the rolls 3,009 members; the number of lodges is now 110, twenty having been formed during the past twelve months. Convention adjourned at 5:45, and members and visitors reassembled at 8 o'clock to listen to a stereopticon lecture by the only National Lecturer present at Convention. The lecture was specially prepared for the occasion, and was on the second object of the Society. It was called "The Paths to God." and during the course of the evening the audience was carried on a pilgrimage to the temples, mosques, and churches of the great religions. Sixty-one slides were

shown, several quite unique, and Hinduism and Buddhism, and Confucianism, Zoroastrianism and Mohammedanism, the religion of Athens and Ancient Egypt, Modern Masonry and Theosophy were all passed in review. Pictures were shown of three great leaders in the religious world, upon whom will largely depend the attitude of millions when the Great One comes—the Pope and the Archbishop of Canterbury in Christendom, and the Tashi Lama of Tibet in Buddhism.

The Section now possesses a fine stereopticon, and over two hundred slides; it is the intention of the Executive Committee, as soon as funds are available, to duplicate the slides, making up several lecture sets, to be used by branches in their propaganda work.

Monday morning began the session of the Post Convention, the topic being the propaganda needs of the Section. Dr. Van Hook opened the discussion. Reports were given of their activities by the field workers, M. Jinarajadasa, Mr. L. W. Rogers (through proxy Mrs. E. R. Broenniman of Boston), Mrs. Janet McGovern of Pasadena, Miss Julia Hyde of Chicago, and Mr. Eliot Holbrook spoke on local propaganda work.

Many members took part in the discussion, and various suggestions were made. Mrs. A. Rose Read of Akron spoke of what had been done by the Woman's Aid League as a lesson for our activities, and Mrs. S. J. Hebner of Port Huron spoke on the same topic. Mr. T. H. Talbot of Oakland mentioned how he had been successful in getting news dealers to put *Messengers* on their counters for sale, taking back any not sold. Dr. Shuddemagen told how in Austin that had been done, the *Messengers* being sold to the dealer for two cents a piece, leaving a margin of eight cents profit to him on each copy sold, and taking back copies not sold. Mrs. Florence Burnett of Pelham, N. J. spoke of work she had been able to do for tired and worn out nurses, on which topic also spoke Miss Hyde of Chicago. Mr. Lauritz Rusten of Minneapolis recommended members to take back numbers of the *Theosophical Review*

and other magazines to the hospitals, as by personal experience he knew that some were only too glad to get literature for their patients. Mr. W. A. Robertson of Crookston recommended as an excellent book for propaganda *Mademoiselle Aimee Blech's "To Those Who Suffer,"* to send to people who had lost some one they loved; and Dr. T. P. C. Barnard of Buffalo explained a scheme for propaganda he had sometimes adopted. This was to look at the Buffalo newspapers and note such a news item as "John Smith of Cross Town Junction came to Buffalo today," and immediately send the said John Smith some theosophical pamphlets. Dr. O. F. E. Hoya of Milwaukee alluded to the objection to Reincarnation from many inquirers he had met, but Mr. A. Knudsen of Hawaii and Mr. Rose Read of Akron and others eagerly testified that in their experience some slight remark like, "Perhaps in my last life I did such and such a thing, and that accounts for this now" arrested the attention, and was often the beginning of some propaganda work. Mr. D. S. M. Unger of Chicago spoke of work he had planned for branches in the study of the relation of Christianity to Theosophy, and announced that he would be glad to advise concerning work along this particular line. Miss Hyde reminded the members of the need for a subject index to our literature to enable students to prepare lectures.

The afternoon session still discussed propaganda, and there was organized an important "Reincarnation and Karma League." The aim of this League is to so plan and work that the two words Reincarnation and Karma shall be familiar to people and that they shall know what they mean, even if they do not believe in them. It is evident that when the Great One comes these truths will be implied in His teaching, and a familiarity with the two ideas will mean an unusual opportunity to many to be helped by Him. The League is to be as flexible as possible so as to serve its purpose, with only a Secretary, working under the chairmanship of the General Secretary. Members desiring to help are requested to register with

the Secretary, Miss Alma Kunz, 42 West Street, Freeport, Ill. There will be no entrance fees or yearly dues, though some small fund will be raised for the publishing of suitable propaganda literature. Further notices will appear later in *Messenger*.

Lotus Circle work was also discussed and many suggestions were made. Master William McGovern made the suggestion that in Lotus Circles there should be a president and secretary, both being children of the Circle, while of course the teacher would be a grown up member.

The lecture in the evening was by Dr. Weller Van Hook on the ever fascinating, "Humanity and Divinity." Though members resident in Chicago well know Dr. Van Hook's ability as an exponent of Theosophy, it was the first occasion many delegates had heard him lecture. It will be remembered that last year he was unable to be with us at Convention, being struck down by a serious illness only a few days before Convention.

Tuesday morning those members who had not left, again met to hear the National Lecturer deliver a talk on "How to Prepare and Deliver a Lecture." Dr. Van Hook, speaking on the same topic, advised members to start at first with quite simple subjects, clinging closely to some kind of structure in the lecture, with a clearly marked middle and an end. It was no harm in the early stage of lecturing to be almost pedantic, with thirdly, and fourthly and fifthly, as in the old fashioned sermons. After the speaker had become used to the structure of a lecture he could then become independent of the form. Members wanting to lecture were reminded of a suggestion made sometime ago by Mr. R. A. Randall of Chicago, that an excellent way to begin was to take a lecture of Mrs. Besant's, analyze it into its headings and sub-headings, and then redeliver it in one's own way. Mr. Jinarajadasa pointed out how after Mrs. Besant had delivered a lecture it had ceased to be hers and became ours, and that we could thus make excellent use of the opportunity given by her in this way.

Tuesday afternoon there was a reading

by Mr. Jinarajadasa of past lives that had been looked up by the investigators at Adyar, and students were able in a novel way to get an insight into Karma and Reincarnation. At 3:30 some sixty members and delegates went out to visit the Rajput Press at the invitation of its proprietor, Dr. Van Hook. As first planned, this excursion was to be made by boat along the lake front from down town to 72nd street south, but the uncertainty of the weather made a trip in the train more desirable. At the Rajput Press members saw the printing and binding and cutting of *Messenger*, and each member returned with a souvenir.

After this visit a picnic in Jackson Park had been planned, the plan was modified and the picnic was held in the Assembly Hall. Under the superintendence of Mrs. C. J. Kochersperger and Mrs. M. V. Garnsey of Central Lodge, Chicago, there had been gathered for the feast all things delectable to the physical and desire elementals of theosophists, guaranteed to be without lard, alcohol and other abominations. At eight o'clock was the last item

on the Post Convention program, a second stereopticon lecture. This was not so much a lecture as an exhibition of the slides used by the lecturer in his work. Exclusive of the pictures shown on Sunday evening, and some eighty on Man, Visible and Invisible and Thought Forms, 116 other slides were shown, with brief remarks upon each, mentioning how with the aid of the stereopticon the topic could be expounded to the audience. The lecture was like a hurried trip round the solar system and back, but served its purpose in showing members the possibilities of lecture work with the stereopticon.

This concluded the work of the Convention this year. All that took part went away tired and happy, but with a greater sense of the vitality of the theosophical truths. To those that had intuitions to feel the trend of coming events, the message of this year's Convention was to labor for a Coming that will be the dawn of a new day. "In His name shall all be done. Blest we if we may be of those on earth in that fair time. So speed that Day. His will be done."

—C. J.

A PRAYER OF INDIA'S WISE MEN.

From the unreal lead me to the Real!
From darkness lead me to Light!
From death lead me to Immortality!

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
And on the Cross of Calvary He hangeth but in vain,
If within thyself it be not set up again.

—Angelus Silesius.

If wrong you do, if false you play,
In summer among the flowers,
You must atone, you shall repay,
In winter among the showers.

—Mackay.

THE THEOSOPHICAL CONVENTION IN ENGLAND.

The twentieth annual Convention of the Theosophical Society in England was held in Harrogate in the Winter Gardens and Salisbury Hotel on July 1st, 2nd, and 3rd.

Mr. Hodgson Smith, President of the Theosophical Society in Harrogate, said:—Although this is the twentieth convention of the Theosophical Society in England, it is the first one which has been held out of London. We bid all a very hearty welcome to our town, and hope that a spirit of enthusiasm and harmony, power and peace may prevail at the meetings, and each and all be encouraged and strengthened. Mr. Smith then introduced Mr. Lazenby, of Toronto, who spoke for half an hour on "Psychology." Mr. Arnold Banks, of London, then treated of "Music," and Miss I. Pagan, of Edinburg, occupied the rest of the evening with a lecturette on "Macbeth," several ladies and gentlemen acting scenes from the play.

On Saturday afternoon there was the usual business meeting, and in the evening a most interesting lecture by Mr. Cousens on "Ireland," illustrated by lantern slides.

On Sunday afternoon and evening the meetings were in the Winter Gardens. At 3:30 readings were given from the Scriptures of the world. Mr. Lazeby, of Toronto, read a selection from the words of Lao-Tze, Mrs. Herbert Whyte read from the Hindu Upanishads, Mr. Outhwaite a selection from the Buddhist Suttas, Miss Leslie Hodgson Smith from the Egyptian, Mrs. Bell the Christian, and Mrs. Sidney Ransom the Mohammedan and Sufi Scriptures. Music was played between the readings upon the pianoforte, the violin, and the 'cello.

At 8 p. m. the Rev. C. W. Scott-Moncrieff, from New Zealand, spoke on "The Mission of the Theosophical Society." He said:—If we look back a hundred years ago, and compare the world then with the world now, how great—how enormously great—have been the changes. To take only one illustration of this, which has been brought

about by improved means of transit, the world has been brought nearer together—anything of importance which occurs in London is soon known in Auckland, any catastrophe occurring in America is quickly flashed by telegraph to all parts of the earth. The result of this improved means of communication is to bring people closer together, to make the world a more convenient dwelling place. This physical oneness is accompanied by a growing unity of thought. It is possible to rise above the barriers of class, nation, and race, and to view truths apart from these pre-possessions and prejudices. This is especially noticeable in the application of science for the good of humanity, such as the healing of disease and the promotion of health. Movements tend to overlap national limits, and international meetings and conferences for some special phase of human well-being are held in increasing numbers. The rise and growth of Esperanto is another indication of the wish to draw nearer to our fellow creatures, and to surmount the barrier of language. The whole world may be said to be growing into self-consciousness, to be realising in a dim way its oneness, and along with this there is a change coming over our religious thought. The barriers separating religion from religion and sect from sect are being removed, or, at any rate, much lessened. An increased tolerance is everywhere being manifested, and this tolerance is the result of knowledge and not of ignorance. This is shown in Hinduism and Buddhism, and even in Christendom and Islam. Christianity has much to learn from other religions, as other religions have much to learn from it. For religions are not opposed, but supplementary to each other. A great change is passing over religious thought; it is gradually readjusting itself to science, and getting its proportions right and its knowledge and belief into harmony. No longer is this earth, the solar system, and the millions of suns and systems we see around us on a bright starry night thought to have been created six thousand years ago in six days; but there is before the religious man evidence of a great cosmic evolution appar-

ently infinite in extent and duration. Yeast is working everywhere, constructing as well as destroying, building as well as unbuilding. The movements of Modernism—the New Theology, Christian Socialism—are signs of new life, of a life which is manifesting all around us, and bringing a new religion, a new science, a new philosophy, and a new art. Materialism is being driven from religion and science, and will soon be also driven from everyday life. Religion is becoming more mystical as well as scientific; science is humbler and less dogmatic; and the spiritual is more and more recognised as the real. All these changes are the signs of the coming of a new age, of the birth of a higher civilization. What will be the characteristics of this dawning time? It will be cleaner, purer, saner, less unselfish and individualistic, and more co-operative and corporate. How many there are even now thinking, feeling, and acting to make the world better. It is the age of cranks and faddists, but through their panaceas there runs an intense wish for the good of the whole. Wait but a few years and co-operation will supersede competition, education take the place of cramming, and women and men together combining intuition, conscience, reason, and practical initiative will change the world within and without. Even in medicine we see changes in the direction of increased attention to diet, pure air, water, and thought, and less and less resort to drugs. If we look back we find that every great advance in civilization is the result of a spiritual impulse. The inner always precedes the outer. We are now looking forward to the advent of a great teacher, of the great teacher whom we call the Christ. What will be His message? It will be, of course, a message of light and love. His teaching, His religion will tend to reconcile one religion with another, and with science and philosophy. The toleration will be far more extensive than it was 2,000 years ago. It will include all religions and nations, and bring about a brotherhood of religions, a federation of nations. The mission of the Theosophical Society is to prepare the way for the coming Christ by

preaching and practising brotherhood, by promoting a better understanding of the great living religions, and by the investigation of unexplained laws of nature and the powers latent in man. That has been the work of the Theosophical Society in the past and it is its work now. If there be any here who want knowledge, strength, insight, it would be well for them to join the Theosophical Society, where they will find some seeking and others who have found light and life in Theosophy. It is true that there are no worldly advantages to be gained by joining the Theosophical Society. It is rather the reverse. But if you have within you the wish for truth, the desire to help, the passion for human service, then come, not for what you will get, but for what you will give. It is worth while, to give up self, to dispel ignorance, to bring the light to those who sit in darkness, and in the shadow of death, to help the spiritual in man, to unfold and to gain the realisation that, although one body after another is born and dies, that, although nations and races and worlds come and go, appear and disappear, that the spirit remains and endures, for

"Never the spirit was born; the spirit shall cease to be never;

Never was time it was not—End and Beginning are dreams.

Birthless and deathless and changeless remaineth the spirit for ever."

And each one of us is in our inmost essence that. If we only rise above the things of sense, if we raise our souls, if we lift up our heart, if we still our thoughts—then we shall realise our divine nature, and know we are in God and of God. The path to God is one for all, and all are invited to enter that path.

Mrs. Ransom followed with an impassioned address upon Hinduism, Buddhism, and Christianity, urging each to look upon the other religions sympathetically from within, and not coldly or antagonistically from the outside, and the Convention closed with a few fitting words from Mrs. Sharpe, the General Secretary of the Theosophical Society in England and Wales.

—Hodgson Smith.



The Field



—Albany...

Albany Lodge has held regular meetings throughout the year except during July and August. Owing to the fact that we have a number of members who are unable to attend regularly because of absence from the city or outside duties, our attendance is not large, but the seven or eight who can do attend faithfully and it rarely happens that there are not from one to four visitors.

The study of the "*Pedigree of Man*" was taken up this year, together with a review of "*Ancient Wisdom*." A number of new books was added to the library, making about thirty-five in all.

In October the lodge was delighted to welcome again Mr. L. W. Rogers who gave three public lectures and one to members which were, as usual, most helpful and inspiring. Mr. Irving Cooper also gave a course of lectures in March resulting in the formation of a study-class of sixteen, conducted by Miss Grace E. Boughton, the lodge leader, who reports as follows:

"The average attendance was fifteen. The class studied "*Man and His Bodies*" which was finished June 29th, the last meeting for the summer. It is a wide-awake interesting class, asking many keen questions and showing great desire to learn. They are all anxious to take up the study of "*The Ancient Wisdom*" in the fall, and all have done some propaganda work of their own, bringing visitors and sending away pamphlets to friends and generally trying to interest others. They are particularly interested in reincarnation and the subject always brings out most interesting discussion. It is hoped that most of them will join the lodge, about six or seven having already expressed a wish to do so."

We feel very grateful to the lecturers who were the means of arousing public interest and making this study class possible, and also feel that great credit is due to Miss Boughton who has worked so devoutly in both sections. In looking back over the past year, while we have found that "periods of night must alternate with those of day," we are encouraged to hope that this is the beginning of a larger life for the Albany Lodge.

—Adelaide V. Overton.

—Danvers.

Danvers Lodge has fourteen members in good standing, three having resigned during the year. The business meetings of the lodge are held on the first and third Mondays of each month at 58 Water Street. Sunday evening meetings are held at the same address every week. Meetings which we have been holding in Salem on Sunday afternoons have been discontinued on account of lack of interest.

This year members of our lodge have been very much interested in the work of the Boston Braille League and the New York Anti-Vivisection League and have joined both organizations.

During the past year we have placed five dozen Primers in public libraries, institutes, homes, hospitals and with private individuals. We have also contributed to the work of the broader distribution of the Primers which is in charge of Miss Alma Kunz. Each month the lodge purchases one or two books from the supply kept on hand as agents for the Boston Theosophical Book Concern and places the same in the public libraries in Danvers and in the surrounding towns and cities. We also purchase books for our lodge library.

—Florence I. Robbins.

—Duluth.

The work here received a great impetus through Mr. Cooper's visit last December. A regular lodge meeting every Thursday night has been made an open meeting for the summer under the leadership of Mr. A. L. Williams of Superior. A study-class was conducted by Mr. John M. MacMillan Monday nights from December to May first with an average attendance of twenty-four, Sinnett's *"The Growth of a Soul"* being studied. This class has been continued during the summer by Mrs. H. L. Sheperd with somewhat diminished attendance incident to the season, studying *"The Changing World."* A small study-class, mostly women, assembles every Thursday afternoon reading *"Some Glimpses of Occultism"* under Mrs. George C. Blackwood's leadership.

We look forward to even greater interest this coming fall and winter, Mr. MacMillan having promised to take up the work of an open class.

—Gustaf F. Lundgren.

—Central Lodge, New York.

Central Lodge is rapidly outgrowing its swaddling clothes and its need of anxious solicitude. Though a lusty infant, it had to undergo the various disorders common to babyhood, but like the sturdy toddler its growth has been marked by ever increasing strength, due to the growth of bone and muscle, and a firm welding together of all its parts, thus insuring it against any future derangement.

One of the first independent steps of this infant organization was to change the lodge night from Tuesday to Friday, in order that the members might attend the meetings of the New York Branch, and so profit by the additional lectures. Furthermore, the desire to hear the talks given by the advanced students of this older branch was still another strong compelling motive in making the change.

Lodge activities began in the autumn with the formation of classes, conducted by Mrs. L. W. Rogers and Miss Bertha Carrington. Later, owing to ill health, both of these ladies were obliged to give

up the more onerous teaching in the lodge, but they still maintained, in their own homes, small study-classes. With the beginning of summer, Miss Carrington recommenced her teaching in the lodge, and despite the extreme heat, which empties New York through July and August, there has been an average attendance at each class of about ten. The books studied are *"Man and His Bodies"* and *"The Path of Discipleship."*

Another line of work carried on without ceasing throughout the year has been the distribution of theosophic literature to the prisoners awaiting trial in the various jails of New York. Miss Bell, who has been the chief worker in this department, finds it difficult to supply the demand for special books, Karma and Reincarnation appealing most to these men. The interest, however, in theosophic teaching is not confined to the inmates alone. Requests for books frequently come from the officials. Apart from Miss Bell's missionary work in spreading the "Gospel of Glad Tidings" among the prisoners, she often acts as mediator between the judge and accused, besides visiting the families of these unfortunate men, thereby showing them the practical side of Theosophy.

The library was kept open two afternoons a week till the middle of June. During the past year a large number of books have been added to the circulating department, which has been well patronized. Many books have been sold, but there is still on hand a large stock. I might mention in this connection that many of the members own goodly-sized libraries, comprising books selected with discrimination. These they use for the purpose of spreading theosophic doctrines among friends and acquaintances unaffiliated with the Society.

The lodge as a whole has been invigorated and inspired by the visits of the field workers, who have from time to time come to us, bringing encouragement and helping us a step forward. In December Mr. Thomas Prime, in a lecture on Evolution, refreshed our memories on many points, besides explaining much that has hitherto been enigmatical, thus stimulating further

study of this fascinating subject. His heart to heart talks to the students made a lasting impression on them, and drew still closer the bond of unity around the little band.

In January, Mrs. Florence Duffie, of Washington, D. C., in a lecture on the subject, "Do Theosophists Pray," answered this moot question in the affirmative, at the same time throwing some illuminating sidelights on the processes employed.

In the same month, a gifted young monologist, Miss MacLaren, gave for the benefit of the Lodge an interpretation of "*The Sign of the Cross*." This entertainment, which attracted a large audience, was given in the Assembly Rooms of the Philalethian Club.

Mr. Irving Cooper gave a course of lectures, beginning the sixteenth of May and continuing to the twenty-ninth, a few days prior to his sailing for India. One lecture given in the afore-mentioned Assembly Rooms, on "*Occult Explanation of Mental Healing*," was a lure that drew "a full house," bringing together an assemblage of people of varying shades of beliefs and different methods as to practice.

Pursuant to the belief that in union there is strength, Central Lodge conjointly with the Inter-State Lodge, is seeking headquarters which will be sufficiently commodious for the use of both lodges. This arrangement, it is believed, apart from the practical side of expense-sharing, will be mutually beneficial, both as to regular work and study. The H. P. B. training class, which is a noted feature of the Inter-State Lodge, will be just in line with a similar exercise inaugurated last winter by our Chairman of Program, Mrs. Lizette Naegele, of having a short paper by one of the members precede the business meeting on Lodge nights. The more ambitious effort of speaking cannot but tend to the further development of the students.

At the regular annual meeting of Central Lodge, held the first Friday in May, the following officers were elected for the ensuing year: President, Mr. B. St. John Hoyt; Vice-President, Mr. L. W. Rogers; Recording Secretary, Mrs. Lizette Naegele;

Corresponding Secretary, Mrs. Kathleen A. Street; Treasurer, Mrs. Eva Hoyt; Librarian, Miss Hattie von Bulow; Assistant Librarian, Mrs. Genevieve G. Nunn.

—Kathleen A. Street.

—Brooklyn.

The Brooklyn Lodge has reason to be pleased with the results of the year just ended. We began the term last October with fourteen members and have gained seven, twenty-one names now being on the roll and most of them earnest workers or regular attendants. The lectures to the public given by Mr. L. W. Rogers last fall aroused considerable permanent interest and in consequence two classes were formed for the study of elementary theosophy, conducted by Miss McQueen and Mr. Harold Boon. We hoped for similar results from the lectures of Mr. Irving Cooper in May, but, as the hot weather was then beginning, out-of-door life was a stronger attraction than indoor reading and study.

The chief work of the members for the past term was the acquiring of clearer ideas of the true meaning and earlier life of the Christian religion, studying Mrs. Besant's *Esoteric Christianity* and other works explanatory of the subject, the members speaking either from notes or reading papers. A public lecture has been given on the first Sunday of every month, an E. S. meeting held on Tuesday afternoons and Miss McQueen's *Secret Doctrine* class on Thursday evenings.

The Librarian, Mr. Harold Boon, added several books to our collection by means of voluntary contributions of ten cents a month. The Harmony Lotus Group for children has been very satisfactory under the guidance of Mrs. Payzant and was explained in the *Messenger* of July. We have also a Theosophical League of Service. The lodge rooms will be open for informal talks Sunday and Friday evenings throughout the summer.

—Freeport.

During the past year seven new members were admitted, one dropped for non-payment of dues and one demitted. Present

number of members twenty-eight. Officers for the year are: President, T. D. Wilcoxen; Vice-President, F. J. Kunz; Secretary and Treasurer, Alma Kunz.

Public lectures were delivered by Mr. Irving S. Cooper, Miss Kunz and Mr. Fritz Kunz. Over 1,000 Messengers were given away and other literature was freely distributed, not in Freeport alone but in many of the surrounding towns. Books are loaned from the Lodge Library and from the private libraries of members. The sale of books has been quite active. A public meeting was held every Thursday night at which a short article was read and discussion followed. On the whole the past year has been an active one for the Freeport Lodge and we are encouraged to do much more the coming year.

—Alma Kunz...

—*New York Lodge.*

Our efforts have been continuous during the past months in striving to do our share of spreading Theosophy, and the results, intangible and indefinite as they may be at present, must nevertheless be there. From the first Sunday in October to the last Sunday in May we have held public meetings in Genæological Hall, 226 W. 58th Street, free to all those whose interest might bring them to us.

These meetings have been advertised in the daily press, and by means of poster cards placed in display windows. Our members have prepared and given talks or papers with the occasional assistance of members of neighboring lodges. Then we have had the great privilege of having Mr. Irving S. Cooper for a series of lectures and members' meetings. These were well attended, and coming as they did, at the end of our season, they generated a good amount of wholesome enthusiasm that promised to reach over into the beginning of our Fall work.

Besides our Sunday efforts, most enjoyable Tuesday evening meetings have been held in our lodge rooms where the deeper side of our philosophy has been discussed. These we have found very profitable. At one time it was suggested to exclude all

but members, but so far we have not done so. All during the summer months, our president, Mr. M. J. Whitty, has continued these gatherings, thus keeping the rooms open for those members who remain in town.

Probably one of our year's successes has been our library. Under the management of our librarian, Mrs. Sara Penfield, the books have all been catalogued and filed, and the system of lending books used in New York Public Library has been inaugurated. Books can be borrowed for two weeks, free to members, and for a small sum to non-members. Our shelves have a showing of 481 volumes in Theosophy, Occultism and kindred subjects. A good number of books on Masonry are already on file, and these are in demand. A system of fines has been adopted to ensure the return of books and this is having beneficial results in promptness on the part of borrowers of the books.

During the year, members have been privileged to have the use of the current Theosophical magazines subscribed to by the lodge and this has been much appreciated by us all. A record of these is kept and the new magazines are allowed to be out only a week at a time or a fine of two cents a day over time, is imposed.

Some months the library records have a showing of more than a hundred books in circulation. Along with this good indication of live reading, there has grown and developed a splendid book-selling business. On Sundays in the lecture hall, and on Tuesday evenings, in our rooms, books, pamphlets, photos and pins are placed for sale, and reference is always made by the presiding officer to this fact before the meeting is over. Then, the rooms and library are open every afternoon, except Fridays, from three to five, when the librarian or some appointed member is present to attend to the giving out and selling of books. That books are for sale at our lodge rooms, is sometimes advertised in the newspaper notices of meetings and as a result a growing demand has been created during this year so that in the librarian's report at the last business

meeting the lodge was informed that almost \$200.00 worth of new books were in stock, and a goodly number of old books and magazines had been bound while new book shelves had been purchased, with the proceeds of the sales and fines.

New by-laws have been adopted this year, making a change in the administration of the lodge. These provide for a board of nine directors who are vested with authority to transact the business of the lodge, subject of course, to the voice of the majority of the membership. These directors are elected three each year, and the election is held at the end of May so that all will be ready for Fall, when the lodge work re-opens. There were two reasons for this change,—one, because the lodge is aiming towards incorporation under New York State laws, and the other, because it was believed less time would be spent in business and more time would be left for study. We have really done very little of class study but we are planning for more organized efforts and expect to work in a more definite way in class work next year.

Our membership has not grown during the year. New members have joined us, but older members have been demitted to other lodges, or left the Society altogether, thus leaving us at present with a roll of sixty-two.

—Annie Peake.

—St. Louis.

One of the greatest events in our city's history of recent years was the visit of Mrs. Annie Besant in the fall of 1909. Beloved and revered by thousands of earnest thinkers all over the world, in this city this distinguished visitor received a hearty welcome only from a few.

This fact cut deeply into the heart of two lady friends who after a separation of five years met for the first time at this occasion. In the silence of their heart they pledged their service to the Cause and as a result of their efforts in January, 1910, a Midweek Devotional Circle had been called into life.

This circle, numbering only three in the

beginning, progressed until on June 15, 1910, a number of earnest souls assembled at the home of Mrs. Margaret Adams Ellis, and there organized the St. Louis Lodge.

Charter members are: Mrs. Emily McKenzie, President; Mrs. Emma Bailey, Vice President; Mrs. Emma Niedner, Secretary; Mrs. Nellie Young, Treasurer; Mrs. Margaret A. Ellis, Librarian.

During the first session of the lodge the postman happened to deliver the Charter, a little incident which greatly added to the charm of the occasion.

While the lodge itself formed the first study-class, the latter is constantly being augmented by students who are not yet members. This class meets regularly on Wednesday at 2:30 p. m. after the business session at No. 3632 Folsom ave. Another class (adjourned for the summer) is in charge of Mrs. McKenzie and meets at her residence, No. 2709 Russell ave., on Mondays at 8 p. m.

The lodge has been made the recipient of a fine little library containing about seventy-five volumes by the ex-president of a former lodge of theosophists of this city. While no tangible results are visible as yet, the interest in propaganda work is growing, the latter being carried on along all lines accessible. The lodge, after meeting all its expenses, held in its treasury a small sum which as it grows will smooth the way to greater results. Notwithstanding the intense heat we have not adjourned for the summer, the classes being regularly attended by an average of eight or nine members.

Lectures have not yet been given, but they are sincerely desired. In fact the prayer is that one of our beloved leaders may be able to visit us in the near future and aid us by one or several inspiring lectures in that Cause which has become so dear to us.

—Emma Niedner.

—Toronto...

The past year has been a most successful one for Toronto Branch. The membership now stands at 81, eight of whom have entered the lodge since last October. Dur-

ing that time four members have dropped from the roll, one has died (Mrs. Titus of Otterville, Ont.) and one has secured a demit. The finances of the lodge are in a very flourishing condition and the attendance at the public Sunday evening meetings is fully up to the capacity of the hall. It is the intention of the members to secure a larger and more suitable place of meeting and under such conditions they are confident that the attendance can be increased from fifty to a hundred per cent. The question class and the Secret Doctrine class (conducted by Mr. S. L. Beckett) are also largely attended.

The lectures throughout the year have covered a wide field and a minimum of attention has been bestowed upon merely phenomenal theosophy, and the psychic side of the teaching. Once a month during the university terms the lodge had the assistance of members of the faculty, who spoke upon philosophic and scientific topics allied with the work of the society and corroborative of the Secret Doctrine.

The library, supported by ten per cent of the collections and many private donations is steadily increasing in size and circulating in and outside of the branch.

Although the Society is the fountain-head of the movement in Toronto it represents only a small part of the theosophical activity of the city. There are many individuals and groups that are studying and spreading the doctrines.

—Roy M. Mitchell.

—San Francisco.

Since August first, 1909, the activities have been continuous and energetic. We have now a membership of sixty-six having taken in twenty-four new members since that date, two of whom were by demit from other lodges. Five were granted demits, two were dropped for lack of interest and one passed out. It may be of interest to know that one of those demitted has been instrumental in the formation of the new St. Louis Lodge and is now president of that body.

Three noted lecturers have spoken to the

San Francisco public during the year, our revered President, Mrs. Annie Besant, C. Jinarajadasa and Mr. LeApsley. The members filled in the remaining Sunday nights with public lectures one of which was given regularly every Sunday except during the months of July and August. White Lotus Day was beautifully celebrated during Mr. Jinarajadasa's stay and about five hundred persons were present. Our average attendance at public lectures has been one hundred, at our lodge meetings twenty-seven members and five visitors.

We have a very well patronized lending library of three hundred volumes, fifty of which have been added by purchase or donation. The members are also constantly adding to the Reference Library.

There are four study classes conducted by two of the members and a Lotus circle the average attendance of which is eighteen.

The lodge purchased ten shares in the new Theosophic Book Corporation with money made in its own Book-Concern and a member generously donated to it another five shares.

We trust that we have done the Master's work in the proper spirit and that good results will follow.

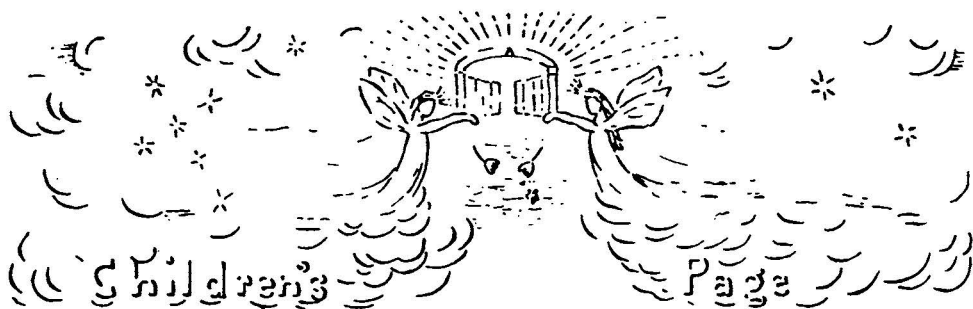
—Dora Rosner.

ESOTERIC CHRISTIANITY QUESTION.

Pages 99 to 115 Inclusive.

What was the difference between the "Word of Knowledge" and the "Word of Wisdom"? What was the Mystic contemplation as taught by the Apostles? Who was Erigena and what did he teach? Name a few Mystics of the middle ages and state briefly their teachings. Who was Giordano Bruno and what did he teach? What was the great work Thomas Aquinas accomplished? What was Eckhart's conception of the Godhead? Who were John Tauler and Nicholas of Basel? Tell something of Jacob Boehme? Who were St. Teresa, St. John of the Cross and St. Francois de Sales?

Send answers to D. S. M. Unger, 334 Dearborn Street, Chicago.



THE BABY WHITE ELEPHANT*

Once upon a time, when Brahmadata was reigning in Benares, there was a village of carpenters not far from the city. Five hundred carpenters used to live there. It was their custom to go in a boat up the river to a forest to cut down logs as material for houses; then they would prepare the logs for one-storied and two-storied houses, and would there and then make marks on the wood for the pillars and so on; afterwards these beams would be brought down to the river. When the boat was loaded they would go down stream to the city and sell the wood to people who wanted to build houses, and when they had got their money they would go back again to the same place up the river to gather more logs for houses.

Earning their living in this way, once they made a camp with a stockade round it, and went out to cut down trees. Now not far off, an elephant trod upon a splinter of acacia wood, and the splinter pierced his foot, causing great pain as the foot became inflamed and matter collected. The poor elephant was crazy with pain, but hearing the sound of the cutting of wood thought to himself, "If I go to these carpenters I shall get some relief," and he hopped off on three legs towards the carpenters, and coming up to them, stopped near them.

As soon as they saw his swollen foot and the splinter fixed in it, the carpenters cut a ring around the splinter with a sharp axe and tied a rope to it and pulled it out;

then they cleaned out the matter from the wound, and washed it with warm water, and medicated it with suitable herbs, and in a short time the wound healed.

When the elephant felt better he thought, "My life has been saved by these carpenters, I must make them some return." Thenceforward, he helped the men to uproot the trees, and when the trees were cut down he rolled them over for them, and he fetched them their axes and other implements, wrapping his trunk round them as if he were grim death. At meal times each of the five hundred carpenters gave him a morsel.

Now this elephant, who had a son, all white—a royal baby elephant!—thought, "I am getting old, I must give my son to these men to do my work, and then I must go away." Having thus made up his mind he entered the forest without telling the men, and bringing back his son said to them, "This baby elephant is my son, you have saved my life, I give him to you as your doctor's fee, henceforward he will do service;" and addressing his son, said, "From now you must do whatever work I did." He thus gave his son to the men, and disappeared into the forest.

From that time the young elephant obeyed the commands of the men and did everything that had to be done, and the men fed him with five hundred morsels. When work was over he would go down to the river and play about there, and then come back; and the carpenters' children used to hang on to his trunk and tail and legs, and play with him in the water and on land.

*Translated from the Pali of the Buddhist Jataka tales, Vol. II, No. 6, Ed. Fausboell.

Now the King of Benares heard of this white elephant, and as white elephants were extremely rare, he desired to have him. So he came in boats with his ministers to the carpenters' village. The elephant was playing in the river when he heard the sound of the drums; as soon as he heard the noise he ran back to the carpenters. The carpenters went up to the king and said: "Your Majesty, if it was a question of timber, why should you have come yourself; would it not have been sufficient to send someone for it?"

The king replied, "I assure you, my men, I have not come for timber, but for this elephant."

"Your Majesty, be pleased to accept him and return with him," said the men.

But the young elephant would not move! "I say," said he king to him, "what do you wish me to do?"

"O my lord," replied the elephant, "be pleased to order my price to be given to the carpenters." "That's all right," said the king, and ordered his men to make a pile of a million rupees between the elephant's trunk and his tail.

But even then the elephant would not go! So there had to be given further to the carpenters two long cloths each, to their wives cloths to make dresses out of, and the children who had played with him had to be given a special treat!

Then the elephant turned to go, and looking back again and again at the carpenters, their wives and their children, went away with the king.

The king took him to the city; the city and all the elephant's stalls were decorated, and the young elephant was covered with beautiful trappings. The king then anointed him and set him apart to be ridden by himself alone; he also treated him as a companion, indeed as though he were the king himself, giving him half his kingdom.

From the time the elephant was his, the king held all power in India in his hands. As time went on the Bodhisattva (the future Buddha) was about to be born as the son of the king's chief queen; but the king died before his son was born. Now, if the elephant had known that the king was dead,

his heart would have broken there and then; and so no one told him the sad news, but all waited on him as usual.

Now the King of the Kosalas, whose kingdom adjoined, hearing the news, exclaimed, "The country is without a leader!" and marching thither with a great army surrounded the capital. The citizens shut the gates and sent the following message to the Kosala king, "We are expecting the birth of the king's heir; if in seven days' time a prince is born, we will fight with you, but if it is not a prince then we will give you the kingdom—come after seven days."

"Good," said the Kosala king and agreed.

On the seventh day a prince was born, and from that day the citizens fought with the Kosala king. But they had no leader in the battle, and while fighting, their army, great as it was, little by little retreated. The ministers then said to the queen, "If we retreat in this way, we are afraid that our army will be defeated; the royal elephant, the king's friend, does not know that the king is dead, nor that his son is born, nor that the Kosala king is waging war on us. Let us tell him."

The queen assented, and had the prince dressed and placed on a silk cushion; she then descended from the palace and surrounded by her ministers went to the elephants' stalls, and laid the little prince at the feet of the elephant, and said, "Sir, your friend is dead. We did not announce the fact to you as we were afraid that your heart would break. This is your friend's son. The king of the Kosalas has come and has surrounded the city, and is waging war on this my son, our army is in retreat; either yourself kill my son, or else regain for him his kingdom."

Then the elephant fondled the little prince with his trunk, and lifted him to his forehead and cried and wept; then lifting down the little prince laid him in the queen's arms, and exclaimed, "I will seize this Kosala king," and came out of his stall.

The ministers thereupon put on him his armour and ornaments, and going to the city gates opened them and marched out. The elephant rushed out of the city, trum-

peting loudly and frightening the enemy's army; and rushing on the enemy's camp broke it up.

Then he grasped the Kosala king by the top knot of his hair and brought him and cast him at the feet of the little prince. Many rushed to kill the king, but the elephant forbade it, and said to him, "Have a care henceforward not to get the idea into your head that your prince is *only* a

little boy!" Thus warning him, he set him free.

From that time all the power in India came into the hands of the Bodhisattva and no enemy was able to rise up against him. At the end of the seventh year, the Bodhisattva was annointed king and after reigning justly all his life, on his death entered heaven.

—C. J.

(From the Lotus Journal.)

I WISH I WERE A BUTTERFLY.

*O butterfly, butterfly, in the lilting sun,
I wish I were a butterfly,
Just for fun!*

*I would kiss the rose leaves and catch the honey bee,
I would swing upon the vines,
In a golden sea—*

*I would fly along the edge of a mirror pool,
I would delve in fairy wells
Where it's moist and cool—*

*I would find the mid-most branch of the willow tree,
Where pigwidgeons sit at night
In a galaxy—*

*O I'd find in every place all its mystery,
Tiny elves in tangled briar,
Dark with witchery—*

*O butterfly, butterfly, with your magic play—
I wish I were a butterfly,
Just one day!*

—Laleta.



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